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ABSTRACT

Today's young people must cope with a shrinking planet earth; deal with complex human relationships and the dynamics of explosive social and technological change; and function in a world which has few precedents especially in the area of social change. This thesis delineates a practical methodology for teaching high school anthropology based on successful programs with eleventh and twelfth-graders in suburban Miami, Florida. The paper has six primary goals: (1) provide a brief historical outline and its relevance for pre-collegiate courses in anthropology; (2) suggest a rationale for establishing anthropology as a key subject in the secondary school curriculum; (3) offer three plans for senior high school courses and to provide some instructional models; (4) propose a teacher-training course which will provide the necessary basics to begin the instruction; (5) provide a list of resources which may be useful in planning and achieving instructional objectives; and (6) provide a philosophical base from which to implement anthropology in secondary schools. Included are illustrations, tables, appendices, and a bibliography. (KWL)

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METHODOLOGY IN PRE-COLLEGIATE ANTHROPOLOGY:
A SECONDARY SCHOOL APPROACH

by

James Russel Stephens

Mentor: Sidney K. Moormeister, Ph.D.

Presented to Columbia Pacific University
in partial fulfillment
of the requirements
for the degree of
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PREFACE

When H. G. Wells wrote in 1920 that "Human history becomes more and more a race between education and catastrophe"[1] the world was just beginning to recover from the slaughter of World War I. Home computers and big screen TVs were decades in the future. No communications satellites circled the earth; Europe was not reachable by air. Downtown was the beating heart of the city; giant shopping malls were unheard of. The four-lane highway was pure fantasy; sixty miles-per-hour on a freeway, a dreamscape.

Dad worked in an office, a factory, on a farm or in a store. Mom stayed home and did the housework, fixed meals and had babies. She had just gotten the right to vote for the first time by way of the 19th Amendment to the Constitution.

Drugs were medicines prescribed by the family physician who made housecalls; marijuana was unheard of in the schools. Negroes were called "Niggers" or "Coloreds" and went to their own schools in the poor sections of town "across the tracks."

Pregnancy out of wedlock was mentioned only in whispers; sex was what husbands did and wives tolerated.

---

[1] H. G. Wells, Outline of History (New York: Doubleday, 1971).

The multiple orgasm was supposedly years away, hardly the subject of "how-to" articles in paperback books on supermarket shelves. Bad was bad; good was good; and a kind of no (wo)man's land lay between.

Schools were the guardians of knowledge which consisted of the Three Rs, some sports, a little art, a bit of music appreciation, a class in band; American History was Manifest Destiny which won the West from the Indians and the Mexicans who stood in the way. The good guys wore white hats, and the Saturday matinee at the picture show confirmed it.

The high school diploma attested to the readiness of the graduate to work at a job, learn a trade or go on to a college where one could major in Liberal Arts, Science or Engineering. Teaching was largely a female profession, although it was generally considered "okay" for males to coach or teach shop and math.

Life was simple, its pace measured by the school year, which itself was ordained by the seasons. The steam engine with its passenger train was the fastest way to move people; and airplanes were still a curiosity. Issues were black and white; digital, not analog. The "grey" areas were about to dawn.

By the thirties, school kids were learning that something called The Future promised to be exciting. Boys in their pre-pubescence huddled over tattered Buck Rogers comic strips at schoolyard recesses. The newspapers, and the radio, were bringing information about events taking place in far-away countries. A beetle-browed dictator in Italy was gassing Ethiopians in Africa, and a caricature called Hitler was building superhighways in Germany. The Atlantic had been spanned non-stop by a young man, alone in a single engine monoplane called "The Spirit of St. Louis." The world was shrinking.

On Sunday, December 7, 1941, Americans learned just how small it had become. Nearly four years later, a multi-engined bomber gave birth to the nuclear age in the skies over Hiroshima; and the people of planet Earth saw "the good ole days" vanish in a flash of blinding light.

Two wars later, it is no longer a planet of us and them; it is only us. Information and news twinkle across the miles at the speed of light through networks of satellite-linked computers. The air traveler often spends more time on the freeway en route to the airport than he does in the air flying to his destination. Moscow is only minutes from Washington via nuclear-armed ICBM.

The Future is here. And it is exciting.

But in the schools, pace lags the change. What students often see in today's classrooms frequently fails to match what they're seeing and hearing via the electronic media. Children of the eighties, facing an on-rushing twenty-first century, feel this as culture shock. Their culture, versus the remnants of the thirties culture that was visible when granddad was young, senses this as frustration and expresses it too many times in substance abuse and suicide.

Dad is no longer the sole keeper of the family purse. This is now shared with Mom who also leaves for work in the morning--before the kids go to school. These "latch-key kids" come home to a house devoid of adults waiting to hear of school triumphs and tragedies. Only the TV waits to tell of instant gratification through stolen "love." Newscasters lament the latest about who's been caught doing something illegal to someone. Or the doomsayer editorialist forecasts imminent nuclear holocaust.

The Future is here. It is exciting. But it is also scarey. Especially to kids whose schools are failing to teach them to cope with a shrinking planet, how to deal with human relationships or the dynamics of explosive social and technological change.

Between 1920 and 1980 the population of America more than doubled, rising from 106 million to 226 million. By the year 2025, when today's youngsters will be in their most productive years, U. S. population will exceed 300 million.[2]

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[2] Information Please Almanac: Atlas and Yearbook, 39th ed. (Boston: Houghton Mifflin Company, 1985), p. 743.

The implications are staggering. These children will be asked to function in a world which has few precedents, especially in the area of social change. What, for example, will be the nature of the family? Will it be closer knit than today? Or will it take an entirely different form? Social scientists do not all agree on this. How do we prepare?

Obviously through the schools, but where do we start?

Since we are dealing with human subjects, it appears that a facile approach would be through an existing discipline: the social studies. And within these, adopt as a core the study of man:[3] anthropology.

This paper is the culmination of seventeen years in public education, ten of which were spent in teaching the social and behavioral sciences at South Dade Senior High School near Homestead, Florida, and includes three years as a teacher-trainer with Florida International University's social studies internship program.

Anthropology was introduced at South Dade High for the first time in 1971 when thirty-one seniors enrolled in a year's course, and was so successful in contributing to the lessening of racial tensions at the multi-ethnic school that it was retained for nearly eight years. What happened at South Dade is taken up later as a case study.

---

[3] When the terms man, him, his, or he are used no sexism is intended; they are used in the generic human sense only, meaning both male and female.

The purpose here is to draw on those experiences to delineate a practical methodology for teaching high school anthropology. The suggestions made are those that have proved successful with eleventh and twelfth-graders in suburban Miami, Florida. Teachers in other areas will undoubtedly find that some modifications are appropriate.

High school anthropology is not suggested as the answer to all the personal, social, and cultural dilemmas faced by today's teenagers. It is, however, recommended as a core subject in the secondary school curriculum, one which is sorely needed and better suited, perhaps, to address the complexities of modern life than the time-honored ones of sociology and psychology.

Special appreciation is expressed for the help with the embryo study in 1968 by the late Dr. Malcolm Collier who headed the pre-collegiate Anthropology Curriculum Study Project (ACSP) at the University of Chicago; and more recently by her husband, Dr. Donald Collier, who so graciously offered information on the Project's current status.

A warm thanks is expressed to the hundreds of students who enrolled in my anthropology classes at South Dade High in the seventies; they were my real teachers.

This work is dedicated (in memoriam) to Robert Kersey (1955-1972) whose youthful enthusiasm was so heartening during those first classes, but who left too soon.

> . . . 'T is hard to part when friends are dear,--
> Perhaps 't will cost a sigh, a tear;
> Then steal away, give little warning,
> Choose thine own time;
> Say not Good Night,--but in some brighter clime
> Bid me Good Morning.

Anna L. Barbaud (1743-1825)
"Life"

CHAPTER I

INTRODUCTION

General

Most senior high schools today do not offer anthropology classes, even as an elective, despite what numerous educators in the field have recommended over the past twenty-five years. Why?

The resistance stems largely from the following:

1. The belief that the other social sciences such as sociology, psychology, economics, history, and government satisfy student needs.

2. There is no room in an already-crowded curriculum for another subject.

3. Few qualified teachers are available.

4. An insistent apprehension about parental and community acceptance of a course which probes human values within the framework of cultural relevance.

This paper will respond to these concerns and propose courses of action so that anthropology can take its rightful place in the high school curriculum.

What Good Is It?

Anthropology is a unifying discipline. F. Robert Paulsen calls it ". . . the most molar of the social sciences." He points out that no other subject is so ". . . capable of humanizing the student . . ."[4]

Herein seems to lie an unconscious fear on the part of many educators (although they will vehemently deny it) of adding any courses which tend to humanize. They argue that psychology and sociology are already humanizing subjects; they can be, but rarely are.

The usual high school psychology course tends to be descriptive, historical, Skinnerian, and contains a large Freudian component. There is little that is noticeably humanistic. Sociology, most often offered as the flip-side to a psychology course, restricts itself to the American scene and a statistical posture with its emphasis on sample populations, surveys and questionnaires.

This is not to denigrate psychology and sociology per se, but to teach them in preference to anthropology might be compared to sitting down to a banquet and eating only the soup and salad while passing up the main course. As for the other social sciences, we encounter similar phenomena.

History teaches us our heritage; government, the powers and processes of the state; and economics, the mechanics of money and the marketplace. All valid studies in their own right, in their own places and times. But the human element is infrequently highlighted except as a secondary constituent.

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[4] F. Robert Paulsen, "Cultural Anthropology and Education," Readings in Socio-Cultural Foundations of Education (Belmont, California: n.p., 1968), p. 19.

Anthropology includes all the human aspects, the cultural as well as the physical. It is this physical dimension that may disturb some social studies teachers who feel that here is an area best left to the biology department or health classes. Yet, some of our most pressing social issues stem from biological ones, e.g., racial conflict in our cities and apartheid in South Africa. The urgent need for a wholistic study of man is only satisfied by anthropology.

The world of the twenty-first century will require wholistically-educated citizens, people who have experienced the totality of all three human learning realms: the cognitive, the affective and the psychomotor. Unhappily, most schools still concentrate on the first and last of these leaving the affective on the sidelines. This necessitates a change. Not only do we need to appeal to the whole of the learning process, we need to decompartmentalize curricula. The fifties model school and its methods is now obsolete, yet we cling to it somewhat unreasonably.

Compartments are comfortable and offer neat handholds. The walls between subject-matter seem to provide convenient refuge from the "grey areas" where right and wrong merge into maybe or maybe not. Students are paraded through these spaces like so many widgets in a factory, a part added here, a part there. At last, after three or four years we add up the time (credits) and the measurements (grades). If the minimal criteria are reached (a passing grade point average), the finished product (the graduate) is released into the world.

But in this process two things have failed to happen: (1) many never make the connections between subjects that would give them vibrant meaning, and (2) the affective domain starves for lack of attention and nutrients. We, in effect, graduate what could be called "Two-thirds People."

The Place of Anthropology

Anthropology can serve as a model to close these gaps in the educational process in addition to introducing a more humanizing discipline into the social studies curriculum. When this happens, we can maximize the potential that resides in our schools. The product, i.e., the graduate, will not only be better educated, but should be a happier, more fulfilled person. From this we might expect a happier society.

Hopefully, it is now apparent that anthropology can be a viable substitute in the curriculum for psychology and sociology. However, psychology and sociology need not be totally discarded. Indeed, the three disciplines might be blended into an embellished course entitled Human Science--a tripod of studies which could give the student a firm support in his understanding of the creature we have come to worry over, fall in love with, exalt, and--too often--degrade individually and collectively: the human being. But where can we find the teachers?

Qualifying Teachers

There are basically two sources of high school anthropology teachers: (1) the currently certified and employed social studies teachers who would like to teach the subject, and (2) the undergraduate anthropology majors who will not be going on to graduate work in the field, but who want to find a challenging outlet for their education. A later chapter covers teacher training in detail.

Parent-Community Concerns

To the amazement of many social scientists, there are latent and residual fears among many in America that for schools to address the origins of man and his value structures is to somehow attack the authority of home, family and the church. The very terms, values clarification, cultural relativity and evolution have become red flags which incite torrents of emotional outbursts which defy rational response.

There are, unhappily, sound reasons for this. Some inept and insensitive educators entered these fields and, as the legendary ape with the violin, made a shambles of the concert. As a consequence, a vocal conservative minority led by such as Phyllis Schlafly[5] inspired the so-called Hatch Amendment,[6] which called into play federal oversight of school programs using government funds in courses which touched these sensitive areas.

So fearful have educators become that, rather than deal with the issue, they side-step it. There are tested ways to manage these subjects, however. Later sections will discuss methods which satisfy the demands of parents, community and the school.

Summary

Although this paper's theme is the methodology of high school anthropology, it cannot be divorced from education as a whole. To simply place anthropology in the curriculum as an additional course is better than nothing, but falls short of a wholistic goal.

The objective is to move anthropology into the high school social studies curriculum as a keystone in the arch that makes up the human sciences. It should be thought of as a major ingredient in the re-evaluation of high school programs as recommended by the Carnegie Foundation.[7]

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[5] Phyllis Schlafly, ed., Child Abuse in the Classroom (Alton, Illinois: Pere Marquette Press, 1984).

[6] U. S. Department of Education, "Student Rights in Research, Experimental Activities, and Testing; Final Rules With Invitation To Comment," Federal Register 49, no. 174, 6 September 1984, 34 CFR Parts 75, 76, and 98.

Before examining detailed methodology and technique, however, a look at the foundations of American anthropology and the rationale for secondary school anthropology is in order.

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[7] Ernest L. Boyer, High School: A Report on Secondary Education in America (New York: Harper & Row, 1983).

CHAPTER II

PAST AND PROLOGUE

450 B.C. to A.D. 1945

Anthropology is not a new science, as some may think. It is no more new than geometry. Herodotus, the first anthropologist, was making ethnological observations, i.e., studied considerations of other cultures, over one hundred years before Euclid began drawing his famous triangles.

The Roman Tacitus is, however, credited with writing one of the first ethnographies with his study of the Germanic tribes in A.D. 98.

No, it is not a new science. But it has had difficulties becoming an established one. Human behavior studied and interpreted by humans seems always to have been somewhat fraught with distrust. P. J. Pelto comments:

> The development of a strong religious movement, dating from St. Augustine, drew men toward more theological and metaphysical interpretations of human behavior. Any naturalistic, empirical investigation of man's nature . . . came to be discouraged by threats of harassment and persecution.[8]

There were the adventurous who contributed, too. Marco Polo, known to every school child, wrote detailed descriptions of the thirteenth century Tartars of Central Asia during his travels.

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[8] Pertti J. Pelto, ed., The Study of Anthropology (Columbus, Ohio: C. E. Merrill Books, 1965), p. 13.

The Arab Ibn Khaldun, a century later, collected observations about the nature of human society. He set forth a dozen principles of social behavior, and came to the conclusion that societies change over time.[9]

With the opening of the New World in the fifteenth century, Europeans were introduced to a rainbow of cultures ranging from the "primitives" of the Caribbean Islands to the spectacular civilizations of the Aztec of Mexico and the Inca of Peru. So curious were the customs of these strange (by Spanish standards) peoples that a serious question arose--were they truly human? Despite a Papal pronouncement that they were indeed " . . . descendants of Adam, . . .",[10] Europeans continued to look on them as animals, not of the human species.

As scholars wondered about the legitimacy of the peoples of the New World, the Archbishop Ussher, seeking a timetable for The Creation, announced after researching the Books of the Bible that the world had been formed in 4004 B.C. The theologian Dr. Lightfoot added that this event had taken place on the twenty-third of October at nine o'clock in the morning. By the mid-nineteenth century, however, these statements were being seriously questioned.

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[9] Ibid., p. 14.

[10] Ibid., p. 15.

Stone tools, which some claimed were petrified thunderbolts, had been uncovered by the Abbe Boucher de Perthes in the Somme River valley of France suggesting that man's time on earth far pre-dated Bishop Ussher's figure.

Portions of a human skeleton were found near Dusseldorf, Germany in 1857, close by the Neander River, which exhibited features differing from modern man.[11] Neanderthal, it turned out, was around 100,000 years old. His relationship to Homo sapiens is still being argued today in some quarters.

Charles Darwin's voyage to the Galapagos Islands unleashed a new controversy with his observations and suggestions that natural selection in nature was responsible for the wide varieties of creatures found on earth, going so far as to state that man himself had evolved from a more primitive life-form. The press of the time seized on Darwin's theory and erroneously translated it to mean that man had come from the ape. And Darwin himself was portrayed in newspaper cartoons with an ape's body. Churchmen, of course, were incensed. For them, Genesis and science were now totally divorced.

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[11] Ibid., p. 17.

In yet another quarter, the mid-nineteenth century humanitarians were becoming alarmed, so they said, at the slaughter of distant native peoples by colonizers, explorers and traders seeking their fortunes in the new lands opening up in virginal America. Just how humanitarian this interest in the natives was may be suspect; but that is beyond the purview of this paper. They did, however, encourage ethnological studies of the Indians which later proved to be invaluable.

Pelto concludes: "The study of anthropology developed, therefore, from a fusion of the theoretical and practical interests."[12]

Intensely interested in the theoretical, the American lawyer Lewis Henry Morgan (1818-1881) drew parallels between Darwin's theories and society, suggesting that there were evolutionary similarities. His thesis was that peoples progressed from savagery to barbarism to civilization; and he made extensive studies of kinship.

While his social evolution theory has long since become obsolete in America, his kinship studies have stood up well. By his death, anthropology was recognized as a legitimate field for scientific investigation, and his seminal _Ancient Society_ had earned for him the title of the father of American anthropology.

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[12] Ibid., p. 18.

What happened next was a virtual parade of anthropologists, studies, investigations far and wide pursued by such as Ruth Benedict, Franze Boas, Margaret Mead and others ranging the world's "primitive" cultures and bringing back new material and thoughts about man's lifeways.

As Morgan's ideas of social evolution died other theories of social interaction emerged. Bronislaw Malinowski who had studied the Trobriand Islanders, viewed human organizations as functional wholes--as a kind of biological organism. Another, Leslie White, saw society in terms of its use of energy.

Anthropology in America took on an emergent quality with the Japanese attack at Pearl Harbor in 1941. The military forces desperately needed information about the people and places of potential battlefields, especially about the far Pacific Islands--Malinowski's, Mead's and Benedict's old stomping grounds. And the latter's Chrysanthemum and the Sword[13] contributed abundantly to western military understanding of the enigmatic Japanese.

Post-1945

August 14, 1945; V-J Day--victory over the Japanese. And the bloodshed of World War II finally stopped.

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[13] Ruth Benedict, The Chrysanthemum and the Sword (Boston: Houghton Mifflin Co., 1961).

The American military forces were spread from Tokyo to Berlin, from the Aleutians to Australia, from the Caribbean to the Philippines. Hiroshima and Nagasaki lay smoking, heavy with radiation from the first nuclear bombings. Hitler's "final solution for the Jewish problem" was beginning to sink into the world's consciousness. Planet Earth would never again be as it was in the summer of '39 before Germany invaded Poland.

In the United States, enormous changes had occurred. Youngsters from Kansas had put to sea and grown into adulthood to the crash of naval gunfire in such unlikely places as the Coral Sea. Mothers and fathers from midwestern farms sent their sons and daughters off to war and joined the ranks of factory workers in the aircraft plants of Southern California. Boston yankees found themselves in foxholes with brown men who spoke in accents of Texas-border Mexican. And, most startling to many--black men, brown, and white all bled red blood.

Downed American flyers found friendly rescuers among swarthy Arabs of the Sahara and the dark-skinned Papuans of New Guinea. "Little" Filipinos turned out to be "giants" in guerilla warfare with the Japanese occupiers of their islands. And the Japanese, those polite tenders of peaceful Oriental gardens, turned out to be fearsome jungle fighters.

Having seen the world and many of its peoples, GI Joe came home dreaming of a new America which would now somehow be enlightened and cleansed by the blood and tears of distant battles. There was a vague hope in some hearts that racism had gotten lost. Not so!

Negroes and Mexicans, who had found the equality of the foxhole, now craved the equality of the neighborhood. But the kinship of the foxhole did not equate with the kinship of suburbia. The doctrine of "good enough to die with, but not good enough to live next door to" bothered many. The Negro soldier, who had pushed the Red Ball Express across Europe and had earned the right to ride up front was no longer satisfied with the back of the bus or the theater balconies called "Nigger Heavens." Suddenly there was a hollow ring to "with liberty and justice for all." What had worked in pre-Pearl Harbor days would now fail in an America shrunken by the color-blindness of the casualty lists.

University departments of anthropology, which had been faced with a dearth of students before the war began to bulge with men and women earning degrees under the GI Bill. Many of these veterans found what they'd suspected to be true--that people are more alike than different. An insistent question began to be heard across the land: "Why were there separate schools for blacks and whites?"

Racial segregation of schools was banned by the Supreme Court of the United States in May of 1954. And three years later, another ex-GI, President Dwight

Eisenhower, enforced that decision at Little Rock's Central High School with troops of the Arkansas National Guard. The color barrier was crumbling. The doctrine of the humanity of man appealed to many young people who saw through the falsehoods of prejudice.

As anthropology departments' popularity grew on college campuses, a germ of an idea began to flourish: why not teach anthropology to high school kids--maybe even to those still in grade school?

The Innovators

During the 60s there were several movements toward this goal. The University of Georgia developed a program to integrate anthropology in elementary school curricula. The American Anthropological Association, supported by a grant from the National Science Foundation, initiated the Anthropology Curriculum Study Project (ACSP) under the leadership of the late Dr. Malcolm Collier at the University of Chicago.

Patterns in Human History, a multimedia kit designed for teaching anthropology to youngsters in grades seven through twelve, was the result. It not only included entertaining units on social organization, but a superb, hands-on kit which made archaeology come alive for the young students.

Professor John H. Chilcott at the University of Arizona's College of Education appealed to educators to make anthropology a unifying discipline among the social studies.[14]

"Children need," said Robert A. Hellman, writing in the *Phi Delta Kappan*, "to understand the concept of ethnocentricity before they become as ethnocentric as their teachers."[15]

Robert G. Hanvey decided ". . . that there is little continued reason to keep these disciplines in the peripheral position to which they have long been relegated."[16]

The members of the ACSP concluded:

> If high school education marks, for the moment, the minimal education we expect of all citizens, then it must be said that the capacity to think systematically about man's nature, his many societies, the whole career of his species, has not been included in our definition of the educated citizen.[17]

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[14] John H. Chilcott, "A Proposal for the Unification of Secondary School Courses Through Anthropology," *The Clearinghouse* (March 1962):387-93.

[15] Robert A. Hellman, "A Case for Anthropology in Public School Curricula," *Phi Delta Kappan* (October 1962): 44.

[16] Robert G. Hanvey, "Anthropology in the Schools," *Educational Leadership* 22 (February 1965):315.

[17] Malcolm Collier and Edwin S. Dethlefsen, "Anthropology in the Pre-Collegiate Curriculum," *Human Organization* 27 (Spring 1968):11.

Hobson's Choice

It is increasingly apparent that our educational system is failing in this regard. What appeared to be a breakthrough in the 60s collapsed by the end of the 70s. The dynamic program of anthropology which grew from the work of the ACSP has faded in many states, victims of the "Back to Basic" syndrome which fails to see the true issues of the late twentieth century.

Florida's South Dade High classes which ran from 1971 to 1978, among the most popular in school, captured the interest of the state's social studies council and were the subject of several convention workshops. The course was eliminated in 1979, however, because of an alleged greater requirement for history and government classes. Although since restored, it is only offered once a year in contrast to its former year-round availability.

The need, however, is greater than ever. Our world demands a new kind of person. We can no longer afford the "my country, right or wrong" individual. ". . . schools (must) give attention (to) a means of eliminating prejudice, bigotry, and provincialism."

> What anthropology is capable of doing for the student, at all levels . . ., is first and foremost to give him an understanding of his own place in the world . . ..
>
> (An) . . . understanding of what it means to be human. . .. And learning to be human, . . . to understand what this involves, should . . . be the principal purpose of education to which all else is secondary. It is perhaps only when this has been fully

> recognized that anthropology will assume its proper place at the centrum of all generalized education.[18]

That we have failed our young people is all too obvious in the escalating human problems which beset them. Over a generation ago Walter Lippman warned that "Our education is inadequate, . . . our social arrangements unsatisfactory. We can't wait another generation."[19]

Compounding the problem is today's "new wave" generation, which maintains:

> . . . they owe it to themselves to have a good time, to get everything that is coming to them--booze, drugs, food, travel . . . with no down payments and with no personal entanglements, . . . to worry about . . .--a culture in which, as in ancient Rome, anything goes.[20]

Tragically, Lippman's warning was unheard; few listened, blind to what was happening in their fascination with The Basics of their grandfathers. However, it may not yet be too late.

In what follows we shall look at ways to introduce anthropology into the high schools and, perhaps, take some steps on the road back to a curriculum that will give true meaning to the word basic.

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[18] Paulsen, p. 15.

[19] Walter Lippman, "Conversations with Walter Lippman; Lippman and Eric Severeid (February 1965)," Bartlett's Familiar Quotations, 15th ed. (Boston: Little, Brown and Co., 1980), p. 813.

[20] Marvin Harris, American Now: The Anthropology of a Changing Culture (New York: Simon and Schuster, 1981), pp. 8-9.

CHAPTER III

COLD PLUNGE

The Current Picture

All cultures are ethnocentric, the American is no exception. Every group believes its view of the world is the right one, everyone else's is distorted or wrong. In its mildest form it is called loyalty, in the extreme it can spawn a Hitler with his theories of the "master race." American culture lies somewhere in between, but our concepts of freedom for all often fail to match our practices because ethnocentrism interferes. We want, for example, to give the Anglo an equal break in a Chicano organization, but his culture gets in the way. And that is seen by the Chicano as evidence of inferiority. So the Anglo loses out to Tio Sanchez who may be no better trained or qualified, but culturally there will be less tension--and things, whatever they may be, will run smoother. Practices often get in the way of our ideas of democracy, which makes us all a bit uneasy.

The Melting Pot view of the United States is no longer valid, and has not been for many years. Social scientists see our country more as a tossed salad, an image that should have been taught in the schools from kindergarten on but rarely has.

Why this is so is seen as a direct result of our concept of social studies education. For years the only social sciences taught in schools were history, something called civics, and government. The behavioral sciences of anthropology, psychology, and sociology were not considered proper for teenage minds. And besides, the schools were segregated; the separate, but equal doctrine prevailed and there was little need for educators to address this issue directly. But, as has been pointed out elsewhere, all this changed with the World War II experience.

Unfortunately, more than forty years later, there are school systems which seem to believe it is still the 1930s, judging by their curriculum. They will point, however, to their courses in psychology and sociology as evidence that they are "up to date." When asked about anthropology, most responses are in the negative.

The twenty senior high schools in Pierce County, Washington, were recently asked (Appendix A) to report their use, if any, of anthropology materials either as integrated in biology or history, or taught as separate courses. Ten responded. None reported having an anthropology course per se; two-thirds said they use some materials in other classes. One stated that they had offered a course in anthropology up until about three years ago when it was dropped. The principal of one said he was in favor of such a course, but "graduation requirements get in the way."

Until recently, there was no urgency in terms of dealing with racial diversity. Pierce County's nearly half-million population is eighty-eight percent Anglo. The 1980 census reveals that the largest minority, the Blacks, total only slightly over six percent; the second largest at three percent is Asian. As might be expected, the minorities are largely grouped within the Tacoma city limits, the county seat.

Taking up much of Pierce County, however, is one of the nation's biggest military reservation systems, the Fort Lewis-McChord Air Force Base-Madigan Army Medical Center complex which includes a large dependent population (figures not available) and numbers in the thousands, the children of whom attend Pierce County schools. Many of these kids are from racially mixed marriages, a large percentage Amer-Asian. They are widely traveled, come from a community that views all races as equals (as much as is humanly possible), and are sophisticated beyond their years.

The racial mix in the county's schools is, therefore, more complex than the census figures imply. This is the picture that has recently emerged as some inter and intra-racial conflicts surfaced in urban areas of the county, culminating in the death of a black man at the hands of a group of police who were called to subdue him.

Pressured by black community members, the City of Tacoma convened a Special Commission on the Causes of Racial

Tension and polled the city's school district. One of the questions asked, relevant to this study, was:

> The current curriculum adequately addresses both an appreciation for the pluralism of our country and the need for better understanding between groups(?).[21]

The findings were significant. More than half (58%) of the whites and nearly ninety percent of the minorities (86%) either disagreed with or were uncertain about the statement's applicability to the schools' programs.

Looking at these results and the anthropology survey previously cited, the situation is an unhappy one; the prognosis depressing. The Commission is moving to formalize recommendations for multi-cultural staff training, but these were not expected out until October with implementation doubtful this year (1986). It is unknown what form this training will take.

The following account of the situation at suburban South Dade High in south Florida during 1969-70 is a case study in racial tension and violence, illustrative of what can happen, and what positive actions (including the adoption of an anthropology program) can be taken to alleviate the conditions. It is based on first-hand experiences as a social studies teacher on-campus at the time.

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[21] Tacoma News-Tribune, 23 September 1986, p. B2.

South Dade Senior High School: A Case Study

Desegregation was ordered at South Dade Senior High three days before school opened in September, 1969. A formerly all-black high school nearby was downgraded to a junior high, and those black youngsters who were to have entered a school where most of their parents had gone found themselves on buses bound for a virtually all-white high school near Homestead, Florida. Most were not happy, including the white kids at South Dade.

Homestead, a community of around 13,000 not counting the nearby military population at the air base, had a history of racism. The railroad leading to the Keys split the town; north of the tracks was the business section, some motels and bars, and the white residences; south was where the blacks lived in an area which could not be described as luxurious. After the hours of darkness few blacks ventured north of the railway, especially males.

Local legend said that sometime during the twenties or thirties, a black man had been caught in an "unfortunate position" with a girl from one of the "better" white families on the north side of town. The local chapter of the Ku Klux Klan tied him to a palm tree, cut away his manhood and left him to bleed to death. True or not, the barrier between blacks and whites in Homestead was at best coldly aloof.

When the county proposed to build the new high school in Homestead with the help of Federal funds, it was learned that a major stipulation was desegregation. The people of Homestead--some white people on the north side of town--successfully barred its construction within the city limits. And South Dade High, instead of being named Homestead High, was built just over the line in the avocado groves north of town.

It was into this environment that busloads of black teenagers were driven on opening day. The situation was compounded by two other factors: (1) many administrators and more than a few faculty were closet racists, and (2) the school was not built for the extra number of youngsters who arrived that morning in September. A third might be added: the desegregation order did not permit enough time for the staff to prepare for the new students. As a consequence, classes were overloaded--often 35 to 40 per class--with insufficient seats or textbooks. Teachers faced large numbers of teenagers who were angry at the outset and further frustrated by shortages of academic materials which they had grown to expect under other circumstances.

An assembly was called, and the student body surged into an auditorium packed to the aisles. Blacks clustered in a group resembling a dark hole in a white donut. When the band struck up the South Dade fight song, this black core rose en masse and began chanting their old high school cheers. Order was restored shortly, but a surly undertone was evident.

Some of the logistic problems were finally solved and, with the exception of a few fights, school work began. But there was obvious tension, and it didn't improve after Christmas vacation.

In May, 1970 a disintegrating social fabric finally unraveled. Out of sheer frustration with an insensitive administration, militant blacks attacked a large group of whites near the main office, inflicting several injuries.

Nearby teachers and administrators were overwhelmed; the momentary flare-up turned into a riot. More blacks joined the fray, more whites fought back with anything handy--sticks, rocks, any loose item that could be used as a weapon. Fighting spread through the campus, the halls became battlegrounds. One assistant principal was assaulted and had to seek medical attention. Classrooms that had not been locked by quick-thinking teachers were attacked and the teachers roughed up, some injured.

The Business Education Department on the second floor with its thousands of dollars worth of office equipment was wrecked. Terrified youngsters, not part of the actual fighting, huddled in darkened classrooms behind locked and barricaded doors, some weeping and screaming.

Blacks hammered at locked doors, tried to break into the school library but were unsuccessful. A custodian saved the audio-visual center and its equipment from attack by quickly bolting the doors.

As gangs of blacks seized control of the school, phone calls to police and parents brought both to the campus. But it also brought out the white racist element from the KKK in Homestead. This group, armed with firearms, formed just off campus, hesitant, fortunately leaderless.

Through joint efforts of teachers, police, administrators and parents, the situation was gradually brought under control, arrests were made. Classes were dismissed and buses brought in to remove hundreds of scared and bewildered kids. Three hours after the outbreak the campus was deserted except for the staff and faculty which was having an urgent planning council in the Little Theater.

The following day was a near carbon copy of the first, except this time it was the whites who were the attackers. The building sustained little damage, but several blacks were beaten.

On the third day, extra security guards were in place in the halls; a parents' action group had been formed to help in keeping kids moving between classes as the periods ended. And incidents were minimal.

Many students did not return to South Dade since the end of the school year was just a few weeks off. When school closed for the summer, the principal resigned.

What was learned from this? Probably foremost: we cannot ignore the needs of our young people, be they black, white, red, or yellow.

An investigation conducted jointly by the Dade County school board and the staff at South Dade concluded that the school must humanize its curriculum as much as possible, that teachers must be heedful of the adolescent needs of their charges, and that the guidance center must become more actively involved with the personal and social concerns of the student body. The major concern, of course, was the lack of sensitivity on the part of many of the faculty and staff to black students' needs. With few exceptions, teachers and administrators alike were baffled by the new ethnicity introduced by desegregation, and unprepared to deal with it. Another, no less important problem, was re-orienting the white racist attitudes among the majority of students; and, indeed, the community. In this school of 2400 kids, these were no mean tasks.

A number of actions were taken:

1. A new, humanistically oriented principal joined the staff during the summer of 1970. As indicated, the former principal had resigned; and a number of racist teachers and staff left, unable to cope with the situation.

2. While the entire curriculum came under review, special attention was paid to social studies and guidance which were expanded, and consolidated in two areas.

3. The social studies of the past, e.g., history and government, were retained; but sociology, psychology, anthropology and several other human science electives offered. Graduation requirements were expanded to make one credit in human behavioral science mandatory. It was in these latter that the social studies and the guidance departments joined hands, e.g., in the substance abuse area.

4. School symbols and traditions were erased, and new ones put in place; activities designed to involve all the students within the new symbolism inaugurated.

The program worked. By the mid-70s, following an influx of even more blacks as well as Hispanics, the student body numbered over 3000; and school was being held in three shifts: a morning, a mid and an afternoon. Culturally and linguistically the enrollment consisted of one-third each of whites, blacks and Hispanics (Table 1). And racial and ethnic strife fell to near zero.

The Anthropology Program at South Dade

Anthropology at this high school was part of the concerted effort to reduce racial tensions and to create a more tolerant student body. Introduced as a senior, year-long class when school opened in the fall of '71, it was designed to challenge twelfth graders to look more closely at their origins, at their physical and cultural differences and similarities, and provide a non-threatening,

TABLE 1

RACIAL AND LINGUISTIC COMPOSITION[1] (SOUTH DADE SENIOR HIGH)

Race	Language	Ethnic Origin
White[2]	English Spanish	Anglo-European Cuban[3] Mexican[4] Puerto Rican
Non-White	"Black" English British English	West African via U.S. slave ancestry West African via Bahamian/Jamaican ancestry

[1] Enrollment composition in late 1970s.

[2] For the purposes of this analysis, all those without Negroid origins.

[3] Children of anti-Communist Cuban refugees.

[4] Largely migrant farm laborers, although a small percentage permanently resident.

non-judgmental setting in which to openly examine their social concerns. Secondarily, to give them hands-on experience in a human science with work in the field.

The rationale was--and is--that the study of human behavior is the most fundamental basic; and that anthropology fills this need in a more comprehensive way than any other social science.

Philosophically, the approach taken considered these factors:

1. While anthropology is inherently structured and calls for organization in planning and execution by the teacher, considerable flexibility is possible.

2. Youngsters in this age group are children of an audio-visual society. While reading and writing are basic skills and are encouraged through textbook assignments and library work, it is recognized that a major component of their learning comes from films, television and music.

3. They are social creatures, verging on adulthood, but with one foot, so to speak, stuck in childhood with its inherent "play" component which can be appealed to as a teaching tool.

4. There are the adolescent biosocial concerns, e.g., breast size, peer acceptance, etc.

5. And teenagers are naturally curious about their world and its (and their) future.

Insofar as anthropology is concerned, these factors offer nearly the ideal in exciting educational opportunities.

The year's course at South Dade included all aspects of the discipline: physical and cultural; linguistic and archaeologic. There was a heavy emphasis on the audio-visual, many films and sound recordings. Reading assignments in two textbooks were comprehensive. Field trips to places such as the Miami Museum of Science and the Monkey Jungle were offered. An active archaeological dig was organized in the nearby Keys; internships at a local museum available. Through it all, however, the keynote constantly in mind was the kinship of mankind; that although there were differences, humans are more alike than these differences suggest.

Success of the program was startling. At registration, students flocked to sign up. One group of seniors, shut out because the class had filled, sent a protest delegation to the principal, who patiently explained that there was only room for thirty.

However, as the years intervened between the riots of 1970, and the pressures in the community built for what was termed "more substantive" courses, anthropology was dropped from the curriculum in the '79-'80 school year. This seems to reflect a nationwide trend.

There appear to be several reasons for the decline. While these have not been subjected to critical examination, they are presented for consideration:

1. The overwhelming revulsion to the outcome of the Vietnamese War evidenced by rejection of the military veteran who served there, just now being corrected. The people of America were saturated with hearing about and seeing interactions with an Asiatic culture with which they were ill-equipped to cope (in the military as well as civilian populations).

2. The ultimate rejection of the Hippie Culture of Haight-Ashbury and Coconut Grove. Conservative Americans tired of the flower children and their philosophies, also Asia-based to a degree.

3. The white-black conflicts, if not solved, appeared to be under control.

4. And, as a consequence of the foregoing, America yearned to return to the traditional values of Granddad with his basic Three Rs; the "good old days" when the issues were simpler (witness the election of Ronald Reagan et al).

New Needs

The Vietnam conflict and the Hippies may be in the past, but we have some frightening new concerns: teenage pregnancies, runaway substance abuse, adolescent suicides, not to mention the threats to freedom in nearby Central America; and, of course, the accelerating technological changes impacting the world's people.

According to Planned Parenthood of America, over one million teenage girls become pregnant out of wedlock annually in this country. If nothing changes, forty percent of the girls now fourteen will become pregnant during their teens.[22]

"A five-year decline in illegal drug use among high school seniors has ended according to a national survey, and cocaine use is at an all-time high," reports Psychology Today in an article detailing the findings of the Institute for Social Research at the University of Michigan.[23]

The New York State Division of Alcoholism and Alcohol Abuse reported in 1985 that slightly over 3000 youngsters out of a total of 27,355 surveyed said they were "hooked" on alcohol. What teenagers need, the report said, is education in coping with stress.[24]

The teenage suicide rate is frightening. It has tripled since 1958, and the over 5000 figure for the fifteen to twenty-four-year olds who kill themselves annually in America is appalling.[25]

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[22] Pregnancy: The Problem That Hasn't Gone Away, by the Alan Guttmacher Institute (New York, 1981).

[23] February, 1986

[24] New York Times, 11 August 1985, sec. I, p. 49.

Dr. Cynthia Pfeffer, president of the American Association of Suicidology, an Associate Professor of Clinical Psychiatry at Cornell University's Medical College, and author of The Suicidal Child believes that youngsters today are experiencing more stress than ever before due to school and job pressures. She suggests public education as a preventive measure.[26]

Little is gained by adding to this "laundry list" of problems besetting youths today. It is apparent that as a nation, we are in trouble and something needs to be done.

It is the contention of this paper that what is offered (and how it is offered) in schools demands a closer look, but not from the standpoint of any new diagnostic studies. This subject has been studied enough.[27] The report is in. What is now needed is action.

A major change in social studies curricula would involve the adoption of senior-level anthropology courses as a key subject around which the other, more traditional subjects would cluster. Again, it is not being suggested that anthropology in the senior high school is the answer to teenage personal and social problems, but it may be a major part of the solution and represents a step in a more humanistically-oriented curriculum.

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[25] Forbes Magazine, 21 October 1985, p. 162.

[26] U.S. News and World Report, 31 March 1986, p. 66.

[27] Boyer.

In the following chapter, courses for upper classmen will be outlined, based on the work offered at South Dade High.

CHAPTER IV

THE 12TH-GRADE COURSE IN ANTHROPOLOGY

Goals

The subject is humanity. And the primary goals are to inspire and involve seventeen and eighteen-year-olds in its study to the ends that (1) they will become better equipped to cope with human behavior in others, and (2) to deal more effectively with their own personal-social problems, not necessarily in this order.

Pre-collegiate anthropology should certainly not try to cover everything. Linguistics, for example, is a bit much at this level, although it should not be ignored entirely. The intricacies of cultural and social organization need not be examined to the nth degree. And there is no attempt to make working archaeologists out of these young people. Too, there is a lot in the physical area which must be left aside. However, human variation is definitely a ripe subject for exploration, especially in looking at the fallacies of race. Culture demands some attention because we are all immersed in it; much is learned about human behavior here. Archaeology can be used as a way to get at human values and belief systems, not from the standpoint of _teaching_ a set of values and beliefs, but from the point of discovering how people form values and beliefs from the distant past to the emergent present.

But anthropology is not a subject every social studies teacher can handle successfully. It is probably best left alone by economics and government teachers who may feel more comfortable with the pragmatic--there are exceptions, of course. History and human behavioral science teachers, e.g., sociologists and psychologists may, however, wish to consider it. The ideal would be to have recently graduated anthropology majors who have had some education courses or, better still, some graduate level studies in both fields; however, the subject can be taught to current faculty with a minimum of extra schooling.

Building A Course

Reaching teenagers is not difficult. The approach must be from their position in space and time, keeping in mind the principles of learning and discipline, good class management and course organization. This should hardly need saying.

The structure must be rigid without seeming to be. Students need to understand who is in control and what the objectives are. One of the fastest ways to lose an adolescent is to leave him or her wondering just what is going on and why he or she is there, not to mention what it is that they are going to learn.

Learning objectives should be spelled out in writing and given to each student on the first day of class. (A sample set is included as Appendix B.) The ideal objective says two things to the student: (1) what new behavior or learning will be achieved as a result of the teaching and (2) how the achievement of that learning will be ascertained or measured. It may not always be possible to reach the ideal when writing these objectives. But as imperfect as they may be, they should be written out and given to the students. A set of less than ideal objectives is superior to no objectives at all.

This set of learning objectives will not only tell the student what it is she will be expected to learn and how that learning will be measured; it will also show the direction the course will take and, hopefully, inspire curiosity.

The toughest obstacle, perhaps, to beginning a course in high school anthropology is convincing the Social Studies chair and Principal that there's a need; and that the possible concerns of the community, such as Darwinism and values, can be dealt with effectively.

Demonstrating the need may involve some sales techniques. Some or all of the material presented in the foregoing chapters may provide the ammunition. But each school is different, and the "sales pitch" will be tailored accordingly.

Many staffs fear Darwinism, even today. Charles Darwin (1809-1882), an English naturalist, developed what has come to be known as the theory of natural selection. He suggested that man was ". . . descended from a less highly organized form of animal life."[28] For many, this meant that man had come from the ape. A careful search of his works will fail to turn up any such direct statement. The fear of community reactions against Darwin is, nevertheless, still prevalent in many areas. Staff needs to be convinced that this either will not become a problem or, if it does, that the teacher can deal with it calmly to the satisfaction of all concerned.

There are two ways that have proven effective in this regard. First, there is the "bail out" method. When learning objectives are circulated, students find that evolution will be covered in the course. If there is a student or two who, because of religious training or background, absolutely cannot cope with Darwin's theories he or she should be excused and referred to a guidance counselor for assignment to another subject. This avoids the slightest hint that the school is in the business of forcing a student to work in a subject area that is inconsistent with his or her religious convictions. There are some who would quarrel with this procedure. It works, however; and the school thus avoids any possibility of litigation growing from a conflict between church and state.

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[28] Zdenek Salzmann, Anthropology, revised ed. (New York: Harcourt Brace Jovanovich, Inc., 1973), p. 54.

Second, when the subject of man's origins comes up, one successful approach begins by listing on the chalkboard the several hypotheses of man's appearance on Planet Earth:

1. The Divine Creation as set forth in Genesis.
2. The extra-terrestrial (E.T.), i.e., man's immigration here from another planet or galaxy.
3. Evolution.

One method of dealing with the first two is to summarily dismiss them as being beyond the scope of the class. This does not always work especially with the brighter students who see parallels between Genesis and the geo-biological time scales. If this occurs, a chart along the lines of Table 2 can be sketched on the board; and the class asked to think about it. (The emphasis here should be that what is being done is comparing one source against another, not evaluating one or the other.)

It is evident that exact parallels do not exist, but there are enough to make the exploration interesting. Students may be asked why the parallels don't exist where they are lacking; or why they do where they are found.

They may be asked to consider this: while the Old Testament was translated from ancient Hebrew, there is something interesting here. The Bible calls these periods days. Science calls them eras. In Greek, the word for day is *hméra*, pronounced *ee-méra*. These can be put on the chalkboard and the students asked if they spot anything. Almost always, someone points out that there is the word *era* in the Greek word for day, which usually gets the intellectual juices flowing, especially if a suggestion is made that perhaps old Hebrew borrowed from the ancient Greek. Leave this as an open-ended question, for no one truly has the answer.

Again, the teacher should reiterate that no value-judgment is being placed on either concept; they're being offered for academic consideration only. But it should be suggested that both result from the human need to put things in order. The Bible has done it with its first book; science has done it in its way. The teacher is not "selling" one over the other and the students should be made to understand that they are free to make up their own minds. The class may safely be asked to think about this: that both may be right.

A lot of discussion usually follows this presentation. The teacher should be alert for arguments for one side or the other which appear to be getting too boisterous, and deal with these quickly.

At this point, the first two explanations of the origins of man can usually be set aside by saying that for this course to deal with either is getting off the track in

Table 2

THEOLOGIC VERSUS GEO/BIOLOGICAL ORIGINS

Biblical[1]	Geo-Biological[2]
Seventh Day (Gen. 2:2-3)	? ? ?
Sixth Day (Gen. 1:24-27)	Cenozoic (era of recent life); ca. 100 million to present
Fifth Day (Gen. 1:20-22)	Mesozoic (era of birds, reptiles, first mammals); ca. 200-100 million BP
Fourth Day (Gen. 1:14-19)	/ / / / / / / / / / / / / / / / /
Third Day (Gen. 1:9-13)	Protero-Paleozoic (era of first oxygen producing plants, age of amphibians); ca. 2 billion to 200 million BP
Second Day (Gen. 1:6-8)	Earth and planetary system forms; ca. 4.5 billion BP
First Day (Gen. 1:1-5)	Solar birth; ca. 5 billion BP

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[1] The Holy Bible, New International Version (Grand Rapids, Michigan: Zondervan Bible Publishers, 1981).

[2] No hard, fast lines drawn; various sources differ in degree (BP refers to "Before Present").

that there is no time for a detailed exploration of all three. The physical side, the evolutionary, is the one that is to be covered. This is not to say that the others are wrong. It is simply that, for this course, they must be left for the students' personal studies in their own time.

What's being presented here is the anthropologist's evidence and ideas about man's beginnings; not man coming from apes, although we share many of the same features.

The other thorny area is human values. Phyllis Schlafly more than implies in her writings that teaching about human values, or asking youngsters to examine and clarify them, is wrong as well as harmful if done in schools.[29]

If teachers approach this with the idea that they are (1) going to teach their personal values to the kids at the expense of their own and their family's or that (2) what has been called cultural relativism is going to be approached from the standpoint that there are no universal human standards of right and wrong; then I would agree and disapprove of such classroom exercises.

However, when values are discussed within the framework of anthropology classwork the operative concept is that of exploration. And cultural relativism must be taken in the same light, particularly for students in this age group. It is touchy ground, and teenagers easily fall victim to what can be termed tangential thinking, i.e., following a misleading pathway to an erroneous end. The chapter on probing values through archaeology is a delightful way to get into the subject.

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[29] Schlafly.

No matter what approach is used, almost invariably discussions arise concerning what is right and wrong, or what is good or bad in human behavior. That is one of the major benefits of the course: to help these young people better grasp these concepts before peer group definitions take over in the void that develops when adults fail to grapple with them. Too often, in today's hurry-up world, school people believe these are being addressed at home; and, at the same time, the family believes the school is treating these subjects. The result is frequently the sharing of a body of mutual ignorance by youngsters who feel abandoned and frustrated in their attempts at solutions.

Helpful here is the idea that whatever is harmful to oneself or to someone else, individually or in a group, can be considered wrong; anything that is denigrating to the human being is bad. Some very fruitful discussions can result when these concepts come out.

Contrary to being afraid of the rebel student who announces, "Coke (cocaine) is good, man. It makes you high," the teacher can use this student. It is, in reality, an opportunity--a teachable moment, as someone has termed it. And a moment which validates the need for this course. Hopefully, for the creative teacher, there will be many such moments.

"Nuts and Bolts"

The eighteen-weeks course, based on experiences with classes of nine to thirty-six weeks in length, is probably the most viable. The year-long course was very rewarding, but may be unrealistic within today's curricular format. The nine-week course was unworkable and frustrating; too much material in too short a time.

One of the first tasks for the teacher is selecting a textbook suitable for teenagers. Unfortunately, as of this writing, there is only one which comes close: Salzmann's Anthropology.[30] It was written for high schools and draws on the author's years of experience as a secondary school teacher in Arizona. It offers a Teacher's Manual and Resource Guide, which is valuable. But it is somewhat out of date, although not out of print.

Some of the best, for example, the multimedia units which came out of the Anthropology Curriculum Study Project entitled Patterns in Human History, are out of print, another casualty of the "back to the basics" movement which dismantled many human behavior programs. Where ACSP's

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[30] Salzmann.

Patterns is available, it is very useful and desirable for high school classes in anthropology because of its many hands-on projects and superb audio-visual items. An excellent book, also out of print, is Kessler's Anthropology: The Humanizing Process.[31] These are mentioned not so much as something the teacher might use in class sets, but as desirable to have if they can be found.

High on the list in preparing for a class such as this is the writing of learning objectives. These are the foundation for testing. And testing is built around Bloom's taxonomy of the cognitive domain.[32] Simply stated, this hierarchy of learning starts out on step one with the simple accumulation of knowledge or facts and proceeds via five more steps to a level where the student can evaluate his learning, as follows:

1. Knowledge
2. Comprehension
3. Application
4. Analysis
5. Synthesis
6. Evaluation

If a matrix of Bloom's taxonomy versus the learning objective numbers is constructed (Table 3), one maintains control over the measurable areas of the course. Note in the table that as the objective numbers increase (those that are addressed toward the end of the course) the taxonomic level rises, implying that asking for synthesis early is not in the best interests of the learning process.

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[31] Evelyn S. Kessler, Anthropology: The Humanizing Process (Boston: Allyn & Bacon, 1974).

[32] Benjamin S. Bloom, ed., Taxonomy of Educational Objectives: The Classification of Educational Goals. Handbook I: The Cognitive Domain (New York: David McKay Co., Inc., 1956).

Lesson planning is straightforward; and, hopefully needless to say, each lesson should be keyed to one or two objectives (it is recommended these objectives be placed on the chalkboard at the beginning of each class).

Whole books have been written about testing and evaluation, so no attempt will be made here to address this in detail. There are some points which need making, however, that will prove especially helpful to the anthropology teacher, although they also have general applicability.

The primary recommendation is that all testing be objective, i.e., multiple choice, true-false or matching. The fill-in-the-blank type is also in the category of the objective, but this is such a misused instrument as to be nearly valueless. There is too much room for interpretation or misinterpretation, as the case may be.

Beginning teachers are often found in the workroom with a ditto master in the typewriter, laboriously writing tests item by item, then running off thirty or so copies and dashing to class breathlessly. This is not only wasteful, but ultimately frustrating; it's a one-shot operation (or should be).

This procedure leads rapidly to test unreliability, if as so often happens the test is given again to another group of students. The resourcefulness of high school kids must never be underestimated. What's on the test gets around school with remarkable speed.

A simple, effective way to avoid these problems is to budget sufficient planning time to write test items on three-by-five inch cards, one item per card. Items should be written to test one or two levels of the taxonomy, no more. These levels may be penciled in on the back of the card. Two or three test items should be written for each learning objective. Items may be any one of the objective types, although the preferred procedure is to keep multiple choice and true-false items separate for later ease of quiz or exam preparation.

When the time comes for testing, the teacher may shuffle through the cards and pull out those items applicable to taxonomic level and learning objectives, hand the "deck" to a typist and then relax. A few moments devoted to making an answer key is all that is then necessary. It is easy to make up two tests in a short time for use in one class (especially valuable with the final exam), so that no class member is sitting next to a student from whom he or she can copy.

Table 3

LEARNING OBJECTIVES AND BLOOM'S COGNITIVE TAXONOMY

Bloom's Levels:[1]										
Evaluation								x	x	
Synthesis								x	x	
Analysis		x	x				x			
Application				x	x	x				
Comprehension		x	x							
Knowledge	x	x	x	x	x	x	x	x	x	
	1	2	3	4	5	6	7	8	9	

Learning Objectives[2]

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[1] Bloom's cognitive levels are shown with the basic level at the bottom.

[2] Learning objective numbers are taken from those in Appendix B for the first half of the semester. Second half, in terms of the taxonomy, would follow the same procedure.

The procedure lends itself admirably to machine or computerized scoring. And the teacher who gets used to this method is far ahead during final exam week. Probably best of all, reliability and validity are protected.

Another major time saver is to make up tests and exams so they can be used in later semesters. Good tests are recognizable with a little analysis. These should be coded some way, with a letter, perhaps, and filed for future use with other classes. It is also highly desirable to use answer sheets, not allowing students to write on the test papers. Test papers should be numbered (in red) for control. Of course, revision is necessary as time goes by but these procedures reduce teacher work to a minimum when it counts--during the working day. Obviously, it consumes planning time and perhaps a weekend. But it is definitely worth the trouble.

The big ogre throughout testing and evaluating students' learning is test validity, i.e., is the test testing what it's supposed to be testing? It is measured on a scale of zero to one. A validity of .5 is not very good; disastrous, as a matter of fact. A validity of .8 is about as good as the average classroom teacher-made test gets.

A quick way to make sense of validity figures is to square them and multiply by one hundred. That will tell quickly, on the basis of percentages, how good the test is. For example, a test with a validity of .7 works out to be only valid in about forty-nine percent of the cases. One with close to the ideal of .8 works out to a frightening sixty-four percent--not as good as we would like in order to make decisions about student performance. Finding the validity of tests is beyond the scope of this paper, however. The reader is referred to almost any work on educational testing and measurement.

Having warned against a major concern with regard to testing, it is important to point out another danger area which can be called the teaching-learning-testing space dilemma. The following figure illustrates this.

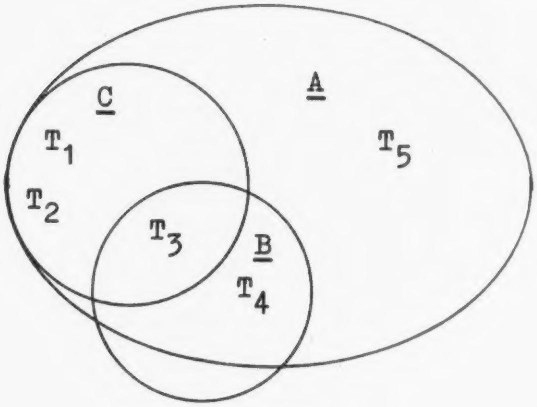

Fig. 1. Teaching-learning-testing spaces. A is the classroom, space B is the student's learning space, and C is the testing area.

When a student comes to class she faces a controlled environment, which we can represent mainly as Space A in the figure. This includes all of Space C and the majority of Space B.

Points T_1 through T_5 represent those activities conducted by the teacher which touch on the learning objectives. Space B is that area in which the student is learning, but note that a portion of this space is outside the teaching space. This is an area that is not under the control of the teacher, although she would like to think that it is. It's the area which she is not able to touch; it is that zone wherein lie peer contacts and relationships with other members of the class. There is learning taking place, but not related to class work. Space C is that area wherein the teacher elects to test.

Borrowing a page from the statistician's notebook, this Venn diagram illustrates what happens all too frequently. The student has learned T_3 and T_4, but the test did not include T_4. The student did not learn T_1 and T_2, for whatever reason we do not know. And the test, therefore, has not tested the student's learning to its maximum extent. The argument heard in teachers' lounges is that "Johnny just failed to learn what I was teaching, so he gets an F."

What, then, is the answer to this dilemma? A high frequency of testing with a variety of test types or instruments. Using this approach, which should be easy because of the previously-made decks of test items, validity will be improved. And improvement in class morale is a valuable bonus.

During an eighteen-week semester no fewer than a test or quiz a week will suffice. It should be pointed out to the students that, as much as they dislike testing, it is to their advantage to have numerous evaluations of several types. And they should be told just what to expect.

The following have proved effective:

Multiple choice with no less than four distractors; twenty to thirty items.

True-false; no less than thirty items.

Matching with no less than a dozen stems and fourteen distractors to negate the elimination approach to the correct answers.

Illustration. The student is required to draw something from memory, e.g., a map or a diagram is most frequent in this course.

Teacher-student conference wherein a notebook is examined and a grade or score negotiated.

Self-evaluation. The student is asked, "What have you learned (during a specific period, such as a week)?" The response is in writing, and seems to present a grading problem for some teachers; but the problem is easily handled. First, the teacher makes a few notes of the criteria she expects for each letter-grade level, A through D (students are not awarded Fs in this procedure as long as they turn in something). Then she sorts the papers according to the criteria, making four piles of papers, one for each letter grade. It is wise to go through the reports several times before making the final decision. The grades are then penciled in the grade book. As the papers are returned, she announces that anyone dissatisfied with a grade may appeal, but the appeal must be justified in writing. Appeals are handled on a one-to-one negotiation basis. At the conclusion, all grades are then inked in in the grade book.

There are three methods of evaluating students' work that are probably conspicuous by their absence: (1) the essay, (2) the fill-in-the-blank, and (3) the demonstration against time. These have been found to be valueless, and often actually detrimental to learning and class morale; and I consider this a vital element in the learning climate.

The essay is easy for the teacher to write, but difficult and time-consuming to grade objectively; and several authorities have, in the past, found them no better than multiple choice tests.

Fill-in-the-blank tests are too often subject to misinterpretation, and sometimes destructive of class morale.

The demonstration against time is simply not appropriate for classes in anthropology.

The foregoing will not eliminate all the validity and reliability problems with testing. It will, however, reduce them as long as teachers continually monitor test quality through such procedures as item analysis garnished with a genuine human respect for the feelings of the students being evaluated in the light of the objectives.

Furthermore, it cannot be overemphasized that evaluating students' performance is not simply a matter of giving tests or quizzes and assigning grades. Students want to, and deserve to know why they receive the grades they do.

Education is not all grades. Learning in school takes many forms and occurs in many places, not just the classroom. Teachers need to keep in mind what Plato said centuries ago: "The direction in which education starts a man will determine his future life."[33] And it starts each day anew for the kids.

Beyond textbook selection, learning objective writing and test construction, the procedure is fairly routine; but a few words of caution are in order.

A common source of support for teachers of anthropology are the audio-visual catalogs. Looking up anthropology in these publications is often disappointing, for the list appears surprisingly short. Hidden in other parts of the catalog in such places as family living, guidance, counseling, sociology, psychology, the native American, and future studies are nuggets which are valuable in reinforcing learning objectives. And a guiding principle should be to ". . . key the films and strips to the learning objectives according to the weekly schedule."[34] Time spent in developing one's own listing of A-V aids for classroom use is very worthwhile.

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[33] J. W. Mackail, ed., The Greek Anthology (n.p., 1906).

Another serviceable project is to make up, or have made up (a good independent assignment for a sharp student), a card file of books available in the school library which reinforce the objectives. From this a reading list can be made and given to interested students.

At the beginning of the course, attractive and relevant bulletin boards should be in place the first day of class, ones which create interest and curiosity. As time passes these can be updated, either by the teacher or assigned as extra credit to an enterprising student or group.

Line up guest speakers from nearby institutions or organizations. This can verge on the vocational on occasion, for there are more than several opportunities in the world of work for people with anthropological training, even at this minimal level. These include the obvious state and local welfare agencies and museums, but there are also the not-so-obvious such as for the student preparing to be a doctor, a teacher, a law enforcement officer, or an emergency medical technician.

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[34] James R. Stephens, "What About Anthropology?" Trends in Social Education 22 (Summer 1976):16-17.

It is strongly recommended that students become involved as much as possible at the application level of Bloom's hierarchy. There are opportunities for this in the archaeology unit, e.g., internships at a local museum. Archaeological societies often have openings for volunteer "diggers." Students sometimes have chances to work during the summer months at sites where actual excavations are taking place. These occasionally pay a stipend as well as providing an interesting way to spend a vacation. Museum curators and site supervisors may be asked to provide written evaluations of the students' work to enable them to get extra credit.

In summary of this section, the emphasis has been three-fold: careful, detailed planning well in advance of the first class meeting to ensure that any possible glitches are eliminated before they happen; a positive approach to the humane evaluation of student performance; and attention to vocational opportunities which are implicit in the subject. At the same time, the larger picture must be borne in mind--the development of a healthy curiosity about the human creature, about socio-cultural differences and similarities, and about fundamental human needs wherever and whenever they appear.

Course Outlines

The University of California's David Mandelbaum urged that, "The emphasis should be more on man than on anthropology, more on concepts than on factual tabulation, . . . more on asking relevant questions and discovering how to elicit pertinent answers than on listing technical terms."[35] High school anthropology teachers should engrave this in their planning books. And this was the fundamental philosophy underlying the classes at South Dade High in the 70s.

Three approaches were tried there, two culminated in class offerings and one was stillborn. These are discussed in this section, identified as courses A, B and C.

Course A (one semester)

First nine-weeks (physical and cultural anthropology with a nod to linguistics):

a. Scope of anthropology; pre-test.
b. Anthropology and the scientific method.
c. Hypothesis generation and testing; introduction to physical anthropology.
d. Origins of humankind; natural selection.

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[35] David G. Mandelbaum, ed. The Teaching of Anthropology (Berkeley: University of California Press, 1963), p. 52.

e. Human variation; racial origins.

f. Realization of humanness; what makes us this way; skeletal study; field trip to zoo.

g. Studies of two small societies: the pygmies of the Ituri Forest and the Bushmen of the Kalahari.

h. "Getting across the biocultural bridge"; who's who, where; an examination of teenage society (status and role).

i. Current problems in anthropology; their meaning for today and tomorrow. Final exam.

Second nine-weeks (archaeology):

a. Archaeology; who's done it, who does it and why; does it have meaning for today? Why dig up old stuff?

b. The antiquity of man--review of physical anthropology and how it applies to archaeological remains.

c. The "Mummy's Curse"--exploring ancient Egypt.

d. Human sacrifices: the New World civilizations of Olmec, Toltec, Aztec and Maya.

e. How old is it? How we can tell. Cultural stratigraphy and artifact analysis.

f. Site discovery and excavation techniques.

g. Identification, preservation, records and display; museum field trip.

h. Simulated site work.

i. Simulated site work; final exam (a peer group evaluation has been used in lieu of a written final, or as a supplement thereto. This involves a "team captain" who collects student ratings of one another's performance during the unit and assigns an average "grade" which is turned over to the teacher who then considers it along with the other evaluative instruments used during the course. (Appendix G).

Course B (one year)

First nine weeks are identical with Course A.

Second nine weeks (the American Indian); a format suggested by Mr. Franklin Walters, an Amerind teacher from Oklahoma:

a. Who are the Amerinds? And where did they come from?

b. Geography of the western hemisphere; time frames and immigration routes.

c. What do Amerinds have to say about their origins: What does science say?

d. How do their beliefs shape their lives; how do their lives shape their beliefs?

e. How does the Amerind "see" nature; how do you "see" it? Friend or foe? Field trip to a park or wooded area where urban civilization can be left behind.

f. Amerind mythology and legends emphasizing "the peoples'" relationship with nature.

g. Families, clans and tribes (film: "A Man Called Horse").

h. Eastern woodlands and the Southeast groups.

i. Plains, Northwest Coast and the West; final exam.

Third nine weeks (Ancient Civilizations):

a. What is civilization? Where did it come from? What are its components?

b. Review the immigration portion of the Amerind course; tie this to the Mexican area (Olmec, Toltec & Aztec).

c. Maya of the Yucatan and Central America; origins: south from the Bering Straits or across the Pacific?

d. Inca and the "chariots of the gods."

e. Egyptians, mummies, pyramids and tombs.

f. Mesopotamia and the Fertile Crescent.

g. Greece and Rome; was Troy real?

h. The ancient Far East.

i. The future; will civilization last? Final exam.

Fourth nine weeks are identical with the second nine of Course A.

It will be noted that in the latter course there are some seeming repetitions carried over from the ancient civilizations course to the archaeology units. The emphasis is different, however. In ancient civilizations the theme is lifeways of the people. In archaeology, its emphasis is artifactual. Inferential processes using artifacts and site characteristics are reinforcing for the students' overall grasp of anthropological methodology.

The third outline (Course C) was, as mentioned, never tried at South Dade; although several of its fundamental ideas were adopted in the other courses. Divided into three segments, it is built somewhat along the lines of a newspaper story, i.e., an inverted pyramid. The first segment gives all the details, but at an elementary level. The second covers the same ground, in somewhat greater detail. And the third studies the entire field in depth.

Course C (one semester)

First six weeks:

a. Biological bases and the evolution of man.
b. Archaeology; artifactual evidence.
c. Culture: what is it?
d. Languages: what they tell us.

Second six weeks:

a. Human variability and the fallacy of race.
b. Purposes and methods in archaeology.
c. Cultural relativism--is it valid; relationships to other fields of anthropology and human activities.
d. Linguistics: spoken word and body language.

Third six weeks:

a. Anthropology, genetics and microevolution.
b. Cultural stratigraphy: "garbage dumps" and what they mean.
c. Social organization and sub-cultures in American society; class projects.
d. Concepts in communications relative to cultural variety and expression.

Although untried, Course C offers considerable flexibility, and would seem especially appropriate for student bodies with a moderate turnover, such as those military dependent schools overseas where kids are constantly coming and going. Most would get at least a six-week segment.

No matter which course is used, the key to sustaining student interest is to continually appeal to the natural inquisitiveness of the adolescent in terms of what the content means for today and the future. Generous use of A-V materials enhances this, building on the audio-visual orientation of this group.

The above outlines are not intended to be rigidly followed. On the contrary, flexibility and creativity are encouraged. They are suggested formats only; and, of course, every classroom full of kids is different.

There are rich opportunities within these formats for team teaching or joining forces with other classes in other subject areas. During units on Meso-American civilization, for instance, a joint meeting with Spanish language classes can enliven the course for all. This type of effort proved especially rewarding at South Dade High when the archaeology classes were coordinated with another course entitled "Science and Society." The outcome for the "archaeologists" in terms of their personal value structures was important. Chapter VI, as previously indicated, speaks to this process.

Teachers should be forewarned, however. There's a growing attitude among youngsters of the mid-1980s that there will be no tomorrows; that the world will soon disappear in mushroom clouds, or that we shall all choke to death on poisonous air. Anthropology courses are the ideal setting from which to approach this and to emphasize that man has always had choices--man still has control. What man has done he can undo provided he is knowledgeable and compassionate.

CHAPTER V

TESTED TEACHING METHODS

Requirements

Previous chapters have touched on the philosophy underlying the teaching of high school anthropology, something about anthropology's place in the scheme of history, and outlined suggested courses.

This chapter will describe general techniques that have proven workable in classroom and field settings over an eight-year period while teaching anthropology at South Dade High. These are methods which met academic requirements as well as the intrinsics of teacher and student satisfaction.

Aside from administrative approval for the course, the basic requirements are time for preparation, a suitable classroom, logistic support (supplies, teaching aids, etc), and teacher training--a later chapter is devoted to this point.

Preparation time is especially vital. If it is the first time out, so to speak, the teacher is wise who begins during the summer preceding school's fall opening.

The summer's work might conceivably include a course, perhaps a refresher one, in anthropology at a local college or university. If administrative staff is available during these months, it is well to ensure that orders for all supporting materials such as texts and biologicals are placed. And the classroom assigned, unshared if possible.

A checklist-calendar matrix is a handy aid during the planning stages to preclude neglecting important details. Murphy's Law is ever-present.

The Classroom

The average social studies classroom is not set up for a course in anthropology, Its chairs with note-taking armrests do not allow for the many times students must spread out their work, individually or in groups. Tables at which three or four can be seated are most desirable. If this arrangement is not possible, check out the possibilities of using a biological sciences classroom. These are the best.

Teacher's desk nor the lectern are the places from which to teach anthropology to teenagers. A table placed in the front of the room with an overhead projector thereon is satisfactory. But the teacher should not "hide" behind these. Anthropology is a human science, and the teacher should be in touch with his class at all times.

Sharing the classroom with another teacher is to be avoided, and will lead to problems. There are too many attractive items, temptations for young hands, lying about in this course. Other teachers usually don't want to cope with this situation either. It is especially bad if the class is building a simulated indoor archaeological site or a museum.

Making up one's own A-V "catalog" has been mentioned. Some weeks before school opens is the time to begin ordering this material. It is better to err on the side of ordering too soon since A-V support facilities are generally overloaded as opening day approaches. A hard look at learning objectives versus the calendar is in order. With this in mind never, never request just one film or cassette to reinforce an objective. Two or more are safer. Murphy's Law again!

Get on friendly terms with the A-V Center personnel early (this always pays off). In the process, try to get A-V equipment assigned on a permanent basis. (Although unlikely, it's worth a try.) They may go for it if they are convinced that equipment will be under lock and key at all times other than when in use.

While on the subject of security, locking storage cabinets are a must in anthropology classes, just as in other science courses. Too many costly items are involved to run the risk of pilferage. The rule of thumb should be, if it's loose and unattended the chances are it will be "ripped off." This is especially true of skeletal material around Halloween.

Attractive, and frequently updated, bulletin boards enliven the classroom. They teach every time a kid looks at them. After the teacher-made one at the beginning of the school year, students may be used who are looking for a little extra credit. They should be warned not to cut up copies of The National Geographic in the school library, or any other fine publication for that matter. Review their plans with them before they start to ensure compatibility with the course so it will be reinforcing to them as well as the others.

Instruction á la Carte

Pre-testing is considered by many educators as a must. One is included as Appendix C,[36] but its value--other than as an introduction, which is served by the learning objectives--is questionable. The point is arguable, however. If one is used, it should contain more than thirty items; the more the better. It is serviceable in one aspect, however: it sets the stage or tone for the class at the outset, and students get an immediate "feel" for the course. Some believe it should form the basis for the final examination. The merits of this are also open to discussion. There is certainly no harm in pre-testing as long as its validity is kept in mind.

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[36] James F. Downs and Hermann K. Bleibtreu, Teacher's Manual for Human Variation; an Introduction to Physical Anthropology (Beverly Hills, California: Glencoe Press, a division of Macmillan Co., 1969), pp. 10-14.

Another significant document is the course information sheet which spells out the following as a minimum (it can include the learning objectives, if desired):

1. A general statement concerning course definition and organization.

2. Grading criteria; weights of the components of the course in terms of percentages.

3. Information about how exams and quizzes will be scored, e.g., 91 - 100 = "A".

4. Identification of the text and where it is obtained (most high schools issue texts, a few require their purchase).

5. Reading assignments and pacing of the course. For example, a statement such as, "The course will cover one chapter a week" is irrefutable later.

6. Attendance policy spells out how absences and tardies will be handled; how attendance will be taken (seating charts are the preferable method).

7. Miscellaneous matters such as field trip plans and schedules, extra credit work, parent permission slips, notebook requirements, etc.

It is worthwhile to hand out this information immediately following establishment of a seating arrangement and a roll call. The teacher needs to go over it in detail with the students to remove any doubts about administrative procedures. The pre-test, if one is given, may then be administered.

Students will want to know "how they did" on the test. They should be made to understand that a pre-test is not part of their grade. It is only a way to find out "where" students are in terms of their knowledge of the subject. Most scores with this age group come in at the chance level, i.e., at or near fifty percent for more than a thirty-item true or false test. Consequently, their scores are not given to them. If pressed, the teacher may say something like, "You scored just about like everyone else--average."

Before going into teaching details, a last general comment is in order. At the start of each class, place the pertinent learning objective(s) on the chalkboard. This should come directly from the sheet that was passed out earlier; and it should be left on the board throughout class. It accomplishes two purposes: (1) it tells the students just what they will be covering during class and reminds them of where they are in the course calendar, and (2) it helps to keep the teacher "on-track" with the lesson plan. The notation is also highly visible to any administrators who may drop in, e.g., for an evaluation visit. It is desirable to have a copy of the lesson plan available for them if they indicate more than passing interest.

Physical Anthropology

A quick way to inspire interest in anthropology with teenagers is with the physical. It is full of wonder for them, especially at this time in their lives. Begin with it; it makes entry into the scientific method (TSM) easy.

The goal is to get students to see people, not just look at them; to see them as part of the human family--short, tall, medium, thin, black, short-haired, white, narrow-nosed, quick, serious, yellow, freckled, blonde, brown, whatever. And to think about these variations not as good or bad, not as characteristics that separate groups, but as differences that unite; somewhat as colors unite to make a rainbow, or as the ocean and a sandy beach unite to make a seashore.

The equipment to get started as well as the procedure is simple: a metric measuring stick and, perhaps, a dressmaker's tape.

Procedure

Ask the class to stand, then ask the students to look about them at their classmates and make some statements about what they see. Allow some time for this (there will be the usual adolescent merriment at this point, but it will subside). Repeating the question may be necessary. Soon there will be some remarks such as, "Most of the kids in here are blonde," or "All the boys are wearing jeans." Disregard comments about clothing and other cultural factors which may come out, but write the statements about physical features on the chalkboard. Usually, someone makes the observation that the boys are generally bigger than the girls. If this is not forthcoming within the first five minutes or so, some help is needed. A question like, "Do you notice any difference between the boys and the girls?" This livens things up, and gets them "on course."

The objective is to get the group to formulate an hypothesis, albeit roughly, that males are usually bigger than females. This is written on the chalkboard and identified as an hypothesis. Then the question is asked: "What is an hypothesis?" Someone usually remembers from a class in science that it's an educated guess, better perhaps as a tentative assumption; and that it is the basis for the scientific method (TSM) which can now be introduced (students who are familiar with these concepts are quickly identifiable and should be used).

Steps in this process that have proved understandable are that an hypothesis that is found to be ninety-five percent correct may be considered a theory, one that proves to be one hundred percent true is a law (at least until some later information makes it amenable to re-examination in the light of a new hypothesis). It is necessary to make clear that these are not hard and fast limits, but are suggested as a way to learn TSM painlessly. And further, it should be emphasized that results are frequently no better than the hypothesis statement, i.e., answers are only as good as the quality of the questions (also something for the teacher to keep in mind when writing exams later).

This part of the instruction should not be rushed. It is very basic. Once the foregoing points are made to the teacher's satisfaction, class can move to the next step: making formal observations and collecting data.

A seeming digression can be made profitably here to cover the basics of data collection; grades can be used as an example, and the following concepts explained: means, medians and modes; the idea of the "normal" curve and the notion of skewed curves introduced. Students may be asked for their assessment of why a curve would be skewed. And the realms of faulty data collection, faulty sample or real variables within the sample explored. All this can be under the heading of data analysis leading to the next point. Interpretation of the findings and derivation of meanings is seldom easy, but it positions one for the formulation of a theory subject to more data collection or experimentation.

If students are having trouble with these concepts it can often be made clearer by using an example closer to their lives, such as buying a car or deciding who to ask for a date.

Point out that TSM is not like a cake recipe, but is an algorithm which may frequently involve repeating steps before the solution is attained. TSM is not limited to the inductive. There is the hypotheticodeductive which works in a somewhat opposite fashion. For example, the anthropologist looks at a phenomenon, thinks of a possible explanation, deduces some consequences, devises a data collection method to see if these consequences are true, then proceeds to assess and analyze the data.

Students are cautioned to keep an open mind and beware of intervening factors which can upset the best hypotheses and collection plans. One particular dangerous area is that of the false correlation. A cogent example that's been successfully used is getting the sun to come up by setting the alarm clock. This always brings laughs, and the point is made.

With the foregoing out of the way, a little quiz may be in order to reinforce the concepts. Once done, however, the class can explore the hypothesis that boys are generally bigger than girls by collecting some data (measurements). A couple of volunteers are used for this, usually a boy and a girl.

One volunteer measures the heights as students stand against a metrically marked wall, and the other records them. Obviously, students take off their shoes. It is worthwhile to record heights opposite names for later verification if needed. The list can then be collated according to sex and the data examined by the students in light of their knowledge about the averages discussed earlier. Invariably they find their hypothesis confirmed, that boys *are* generally taller than girls.

Now, at the conclusion of this unit, is an opportune moment to bring in some other male-female differences in body structure; and skeletal material can be used to advantage. For example, if available (perhaps borrowed from the biology lab) two skulls, one from each sex to illustrate the grosser male protuberances of the brow ridges, the occipital area, and the mastoid processes. Pelvis comparisons are also interesting for teenagers using materials obtained from a biological supply house (Carolina Biological Supply is a good source). Sex differences are more apparent than with skulls; the different angles in the sciatic notches easily seen (males, narrow; females, broad).

Ancillary to these, students may find it interesting to investigate the measurements of one anothers' hands. Data may be collected by asking them to draw an outline of their hands on a blank sheet of paper. One way to generate interest here is to have students put their names on the back of the paper, then ask for volunteers to see if they can separate the boys from the girls on the basis of hand size.

At this stage, the teacher can capitalize on these exercises by introducing the concept of race as a physical classification--and this should be written in capital letters. Demographic data about the school should be in hand before this subject is taken up in detail, however.

Racial Demographics

The issue of racial differences may or may not be a critical one at school. It was a vital one at South Dade High in 1970, as we have seen. Hopefully, as this is being written in 1986, issues of this intensity are no longer a problem in schools, but it is almost always lurking just under the surface and seems never to go away entirely.

In planning for the unit, the teacher will find that answers to the following questions will yield a better foundation:

1. What is the racial composition of the school?

2. What are the percentages of blacks, Orientals, Hispanics, American Indians? Are there sub-groups, e.g., as was found among the blacks at South Dade (Table 1)?

3. What are the student perceptions? Is there a "scapegoat" group? Who are the militants, if any? Are there groups that are particularly isolated?

4. Are the prejudices hardened, or are they hardening? If so, along what lines? Income, residence, language, religion, ethnicity?

5. How do students get together at social or sporting events? Separately, or integrated? If separate, how? What kinds of activities do they engage in at these get-togethers?

6. Are there official, school-approved clubs for minorities? Unofficial ones, e.g., Latino gangs, Black Power cliques, heavy metal groups, or "the drugees"?

A good source, particularly for the new teacher, is the guidance center and the head counselor. He or she has this information immediately available. These data are minimal if the teacher will go into the racial unit comfortably.

The goal of the unit is to create serious doubts in the minds of students about the validity of racial categories, to help them see themselves, in all their skin colors, as members of the same species: *Homo sapiens*.

Professors James Downs and Hermann Bleibtreu, when at the University of Arizona, had this to say about race:

> In the modern world perhaps no single idea is so real, so unchallengeable, so ingrained into the actions and reactions of humanity than the belief that man can be classified into distinct groups called *races*. Corollary to that idea is the argument, belief, or philosophy that the behavior of individuals and groups is linked with their "racial" classifications. . . . So far from the truth is this common set of assumptions

> that some biologists and anthropologists have advocated the abandonment of the word _race_ altogether. . . .[37]

The lesson plan included as Appendix D is designed to attack these faulty concepts and explain racial origins objectively as natural responses to environmental factors.

It will not eradicate racial prejudices, but it may spark enough doubt to tip the scales in the direction of a more humane perspective. Enough doubts in enough minds may, indeed, lessen defective viewpoints. The peoples of the world have a long way to go before these changes begin to emerge in any real sense, but small advances have already been made. It remains only to amplify these in the schools, the earlier the better.

If the unit can be successfully taught, even at as low a level as Bloom's comprehension stage, a large part of the goal of this course will have been attained.

Getting Across the Biocultural Bridge

Dominant in every teenager's life is the biocultural phenomenon. All else is secondary. The changes happening in their bodies and to their relationships constitute the framework within which they arrange their day-to-day existence.

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[37] James F. Downs and Hermann K. Bleibtrue, _Human Variation: an Introduction to Physical Anthropology_ (Beverly Hills, California: Glencoe Press, a division of Macmillan Co., 1969), p. 137.

At about the age of ten, girls begin to worry about the size of their breasts (a North American cultural construct). Boys worry about the size of their penises and their heights. Peer-group acceptance becomes all-important for both sexes.

David Elkind remarks that, "In many respects moving from the culture of childhood to the culture of adolescence is like moving from one society to another; and the change in behavior and conduct the adolescent encounters can lead to a form of shock--peer shock."[38]

Where does the biological leave off and the cultural begin? Is there a fence between nature and nurture? This is somewhat like asking where the hydrogen in H_2O leaves off and the oxygen begins; they are, under normal circumstances, inseparable. For the purposes of chemical analysis it may be interesting to pick them apart and examine each, but from the standpoint of hydraulics an idle exercise. In anthropology, sorting out the biological from the cultural is also often profitless from the practical aspect.

Man is a pliant creature, endowed with enormous flexibilities to adapt to changing circumstances and environments. He is far from being trapped in the instinctual prisons so many animal species are. The ant, a classical example, is doomed to pattern its behavior on the genetic template in its DNA. But man is gifted with that marvelous bio-computer called the brain which has as yet barely manifested its abilities to learn from shifting, ever-changing situations.

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[38] David Elkind, All Grown Up and No Place To Go (Reading, Massachusetts: Addison-Wesley Publishing Co., 1984), p. 69.

Of the myriad definitions of culture in the anthropological literature one fact is agreed upon: culture is learned; it is not genetically inherited as instinct.

Since 1953, with the cessation of open warfare in Korea, Americans have taken Asiatic orphans into their homes to raise as their own. Many of these are now in their thirties and forties. Their biology labels them Asiatic; but their behavior is North American, as North American as baseball on Sunday afternoon. Their language is English, not Korean. The Vietnamese and the Cambodians are but later examples of this.

The posture taken here is that any healthy individual specimen of *Homo sapiens* may mature, learn and grow into a potentially valuable member of society given equally healthy cultural circumstances, of course.

But the ramifications are diverse. Elkind's peer shock is one. There are others, the teen's growing realization that Mom and Dad are no longer "with it," a phenomenon which closely parallels in time the previous one. This has been referred to as the generation gap; a better term, perhaps, would be the communications gap. Dealing with these is one of the most difficult tasks a young person has to face.

A large portion of what these youngsters see and hear reinforces their separateness as a group; music and ballads, the television (although subtle changes are in evidence here), styles in fashions, language, hairdo, and even diet. Major personal questions arise, albeit implicitly in many instances: Who am I, and what am I doing here? Where am I going? Do I have a future? How will I survive? How do I behave so I can make it? These are largely status and role questions. And virtually no courses in high school address them.

Status is a social position, role is behavior in that position. Status comes in two varieties, ascribed and achieved. Being born a Rockefeller or a Kennedy is an ascribed status. Working one's way up from the urban ghetto to become the mayor of a great city is an achieved one. These are both familiar to students of Sociology 101 in our colleges. The roles we play in these statuses define our acceptance in our peer groups. Peer acceptance is a touchstone in human social structure. It affects us all. And the sooner we learn these mechanisms, the better.

Keeping the biological in perspective, from the previous units in physical anthropology, the cultural may now be approached and some of these adolescent concerns addressed.

Ask the student to take a blank piece of paper and draw a picture of themselves, then give it a title. Allow several minutes; this exercise requires more thought than one might expect. (The unit here is modeled after one found in the ACSP _Patterns in Human History_.)[39]

When their drawings are complete, ask them to surround their self-portraits with a half-dozen circles labeling each with the name of one who has had some influence on their lives, e.g., brother, friend, cousin, mother, etc. Allow time for this, permitting introspection and conversation among the group. This is not only an experience in personal discovery, but a social event as well.

As the teacher moves about the classroom, she makes no comments. The kids will look for judgmental feedback, but this is not at all appropriate. This is their private domain; adults keep out. Teacher is only facilitator here.

The students will want to know if they get graded. The answer, of course, is no. At most, a self-evaluation written later may be examined by the teacher to learn what emerged. Students need to understand that this is a self-discovery experience; that, if they feel a need to explore their discoveries, the teacher is open for it--personally in private, or with the group.

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[39] Malcolm Collier and others, _Patterns in Human History_ (New York: Macmillan Publishing Co., 1971).

Some teachers are uncomfortable with this. If so, they should use another method. It is in the counseling realm; but, in essence, isn't teaching counseling; counseling, teaching? It is certainly hoped that all teaching has a sizeable counseling component.

The fundamentals of status and role may now be explained, with pertinent examples (warn students not to discard the paper they've been working on).

After it is clear that everyone understands these concepts, the teacher may move on to the next exercise.

Using the papers with the self-portrait and the significant others circles, ask them to label the circles with either an ascribed or an achieved status (or both, as the case may be). Then ask them to write in what they see as their own status(es) next to the self-portrait. Some may have difficulty with this; they may not want to expose what they fear is a substandard status to others. They should all be assured that no one will see their work unless they choose to show it.

For this age group, statuses usually recorded are of the ascribed category. Some kids have a problem with identifying their own achievements--teacher can help here, reassuring the insecure ones that everyone has achieved some kind of status.

This work can go in one of two directions: (1) it can be a vehicle to explore, first, what the students may want to achieve--goal identification; or (2) it can move on to examine the way statuses and roles are defined in other societies before coming back for an examination of how this process works in their own groups.

Roles may now be explored. Remember, a role is the behavior in a status. This can be done as a class in a chalkboard exercise, using one or more students for input.

Place the following chart on the board:

	Status	Role
Ascribed		
Achieved		

Fig. 2

Status Role Form

Ask the class for examples of ascribed statuses and achieved ones. Write these in under Status. Now ask for someone to come to the board and list two behaviors one would expect from each. List these under the Role heading. Have someone in class make copies of what goes on the board, but on individual pieces of paper that may be shuffled later.

After several are recorded, a major tenet of social behavior can be introduced, viz., a primary lubricant for social interaction and human relations is expectation. For example, if the signal light turns red, we expect cars to stop. When they don't or one doesn't, there are immediate and often tragic consequences.

Ask the person who was making the recordings of the chalkboard entries on separate papers to make two little decks (one for Status, one for Role), shuffling each to get a good mix. Call on another to draw one slip from each deck so that a random status and role are picked. Have this student read the status first, then the selected behavior (role) slip. It soon becomes apparent to the class that expectations are fundamental.

Some of the more humorous examples involve such statuses as the male police officer whose role is read as shopping for a frilly dress--a role expected from a newly wed young lady. Or the school principal assumes the role of a bank robber. Many unexpected ones turn up. The humor reinforces the principle.

If the Patterns in Human History: Studying Societies multi-media unit is available there is a wealth of material on this subject. The next step can be to study the Bushmen and Pygmy societies as does Patterns, and to look closely at their statuses and roles.

Another, still available filmstrip-cassette kit, The Tasaday: Stone Age People in a Space Age World,[40] may also be used profitably but does not have the lesson plan format that accompanies the Studying Societies unit.

At this point, it is a good idea to give a test to reinforce what has been covered in class before asking the students to consider what's happening in their own social world.

A homework assignment can sometimes generate enthusiasm. Ask them to look through magazines, newspapers, and other printed material for examples of how male and female statuses and roles have changed, or are changing. It can also be a class project; a whole bulletin board can be built around it if they wish. This current subject may also be used to generate extra credit reports on the part of one or more students. It catches on; it's now. And it brings relevance to the subject because it is alive.

As the class investigates these subjects, they may need help in the form of questions they can ask themselves, for example:

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[40] Available from the Social Studies School Service, 10,000 Culver Blvd., Room 1; P.O. Box 802, Culver City, California 90232-0802.

How do the male and female roles differ? How are they similar?

Do you find any biological influences operating in the assignment or roles and statuses?

In addition to male and female statuses and roles, do you see any others (the aim here is to get them to look for black-white splits, Anglo-Chicano, young-old, straight-gay, etc.)?

What are the routes to achieving status?

Are statuses always achieved by "moving up"?

What factors are operating that result in rules for status change? Are these sometimes biologically determined? Why?

As the work progresses, the teacher will think of more. The secret of keeping this instruction fresh and exciting is to continually keep the adolescent world in mind, and make the questions challenging; never forgetting, of course, that there are instructional objectives and goals which must be served.

The material on status and role is good introductory substance for units on the family and kinship. Students are reminded, as they move from unit to unit, that the course is built much like a pyramid; they cannot reach the top until they have lain down a previous foundation.

In the study of family structure and organization, most kids find kinship charting fun. The principles are simple, and the whole class gets involved--including the teacher, who is encouraged to put her chart on the board (symbols and procedures for this are found in most fundamental anthropology texts). A beneficial way to handle this is through an initial lecture, spelling out the manner in which it's done, then an open class discussion. The whole is made more meaningful if the family structures are examined in terms of the status and role material learned previously.

In concluding our look at teaching methods in the anthropology segment of the semester, it is important to point out that the foregoing is not meant to be a line-by-line course outline. It is intended to highlight some methods that have proven successful in the classroom.

What will be said now might be properly labeled miscellanea, for it is more general than specific. The overall tone, however, for the closing weeks of the anthropology segment vis-à-vis the archaeology segment to come, is present and future oriented.

Chapter 18 in the Salzmann text is entitled "Anthropology in Today's World." It raises students' awareness to the relevance of our subject. Today's newspaper is an excellent parallel assignment. Students can be asked to read the Salzmann chapter, then bring in clippings of news and feature articles as examples.

The applicability of anthropology to finding solutions to such problems as poverty, crime, unemployment, teenage pregnancy out of wedlock, safe driving and driver's education, international tensions, maltreatment of the American Indian, substance abuse, etc., can be explored. An excellent way to proceed here is to form project or study groups which can take on individual problem areas and generate reports for the class.

Guest speakers can reinforce these studies. They may come from a variety of social and government agencies and services, but when planning for them two words of caution are appropriate: (1) make certain they are qualified to talk in the field under study, and (2) if they are to address a controversial issue, make sure that the opposition has a chance to present its side.

An excellent way to use a guest speaker is to invite him to address a number of social studies classes as well as the anthropology group which is sponsoring his visit. It takes a little coordination among teachers and administrators but is well worth the efforts. This also serves to display the current relevance of anthropology to other faculty and administrators (a bit of positive "press" along the way can't hurt). And it serves to inflate the esteem of the anthropology students by highlighting the importance of their studies in today's world.

Archaeology--Why Dig Up Old Stuff?

The second half of the semester has two goals: (1) to reinforce the wholistic view of the human experience; (2) to embellish the depth of that experience by looking at it through the lens of time.

Archaeology is the study of culture through the material artifacts left behind. It is, therefore, part of a larger study of culture. Unlike ethnology, however, its study is nearly, but not always confined to the investigation of "dead" cultures. The task of the archaeologist is to reconstruct those using the physical evidence uncovered by systematic exploration. It has been succinctly defined as the scientific study of man's past.

Contrary to the current Hollywood portrayals of archaeologists, there is little glamor inherent in the field. James Michener's novel, The Source, depicts in its opening pages the training professionals undergo; and it can only be described as grueling as well as long. Work in the field is frequently monotonous, uncomfortable, dirty, and sometimes hazardous.

While high school students should be given an appreciation for the exhaustive preparation that goes into the training of professional archaeologists it is not the intent of this course to duplicate, even slightly, these labors. The goals, above, are sufficient at this level.

Teaching teenagers in the 80s is successful only if their interest is captured within the first ten minutes of the class. Class should open with a "hook," much like the beginning of a short story. The students should be immediately involved. This goes for all classes, not just archaeology.

In archaeology the teacher is already starting off with the battle half won; most are intrigued by this subject. Boys are often captivated by images of themselves as the movie hero Indiana Jones hacking a trail through the jungle to rescue the fair maiden from the clutches of the evil conspirators who hold her in ransom for the secret of the lost pyramid. This image is to be discouraged--but it can be useful, there's no denying.

To build on this initial feeling of anticipation is the key. A successful way is through curiosity about some small artifact that the teacher has picked up at a garage sale or discovered among the trunks in the attic; something that may have been used a generation ago, but not common in today's household inventory.

Held on high in front of the class, teacher asks: "What is it?" (For this to work, the article/artifact must not be recognizable to anyone in class.) Wait for the class to settle down. Pass it around; let them speculate openly. Then ask them to write their ideas about it on a piece of paper using the following outline:

1. Describe it physically as to shape, dimensions, and form.

2. Comment briefly about its supposed use.

These are two of four principles of artifact examination; the other two being function and meaning, but these are best left for later as they are a bit too esoteric at this point in the course--the purpose here being to just get the kids involved at a minimal level. The same may be said for the concepts of association and context; also better left for later. (Teacher is referred to Fagan[41] and/or Hole & Heizer[42] for detailed material about artifacts.)

The papers can be collected; the students' speculations and descriptions placed on the board. There will be a good deal of variation which should be explored as a group. Class can wind up with little or no consensus, and this becomes a graphic demonstration of one of the biggest problems in archaeology--artifact interpretation.

A point may be made here: time and weather, chemical action, and insects work to destroy all but the most durable materials. Ask the students to look at themselves and their clothing, and make a list of those parts they believe would survive being left unprotected in the woods for a thousand years. The list usually looks like this:

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[41] Brian M. Fagan, In the Beginning: An Introduction to Archaeology (Boston: Little, Brown and Co., 1985).

[42] Frank Hole and Robert F. Heizer, An Introduction to Prehistoric Archaeology (New York: Holt, Rinehart and Winston, 1965).

Boys	Some buttons, maybe a zipper A belt buckle Metal eyelets from shoes
Girls	Buttons A ring or some other jewelry Shoe eyelets

The closing question for this class session might be: "Could you ever imagine, from these few things (if you didn't know), what the original costume looked like?"

There are some films and filmstrips which can be shown now. For example, the archaeology portion of Guidance Associates' "What Is Anthropology," an excellent filmstrip-cassette unit. Again, if the Patterns in Human History unit is on hand, its "Origins of Humanness" material is first-rate.

Another way to quickly involve teenagers in archaeology and its fundamentals is to set up a game of "murder." These games are available at bookstores such as B. Dalton's in most major cities. There is also computer software which is now on the market which can be used to create the characters in such a game. The object is to teach something of the rules of evidence which can parallel, in a sense, the investigation of an archaeological site. The students need, however, to be kept on track and not get so involved in a game that they lose sight of its teaching purpose. The teacher needs to insure this.

Course handouts explaining concepts covered in class need not be dry, scholarly or drab. Interest-catching labels and titles should be used; a bit of humor slipped in. Learning does not have to be dull and lifeless. For example, when it comes time to cover ancient Egypt a handout on reading assignments might be entitled, "Mummy's Day at the Pyramids." If Aztecs are to be studied, its unit could be called, "Why human sacrifice is bad for your health."

Field Work with Kids

The ultimate experience for the archaeology students is to work at a real site. This is not outside the realm of possibility. Local archaeological societies frequently use student volunteers as helpers, working under supervision of an experienced leader.

A school in North Carolina involved its grades six through twelve in an ongoing project working on farms excavating ancient Indian camps and villages. Their final reports made a positive contribution to the community in improving its historical knowledge and feel for its past.[43]

Although not at the secondary level, Lou Ellen Watts, a teacher at Collier Elementary School in Tucson,

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[43] Lois M. Danes, "Learning Outside the Classroom," Archaeology 38 (May/June 1985):84.

Arizona, involved her students in the investigation of a paleo-Indian site within walking distance of the schoolgrounds. Of this work, Ms. Watts said: "An archaeology project, I reasoned, would enable the children to relate science to other aspects of learning such as history, mathematics, language arts, computer science, and social skills-- . . ..."[44]

At South Dade High the students discovered and worked two sites, one on Key Largo--a turn of the century farmstead--and one not far from Homestead Air Force Base which appeared to have been an ancient Tequesta Indian ceremonial site. Both required extensive clearing of undergrowth before surveying and staking in the customary grid-square fashion.

Clearing a site can be plain hard work. In south Florida it is also hot, sweaty work, no matter what time of the year. There it can only be done with machetes. This brings up the subject of safety; and some legal aspects of working in the field with minors.

First, and primary, no student should be allowed to go to the field without his or her parents knowing, and approving of (in writing) the excursion. Most schools have legally written forms, often called permission slips, which the parents sign and return to the school beforehand. Another form is used for a student who is a licensed driver and will be taking classmates as passengers. It cannot be emphasized too strongly that these papers must all be filled in and on file at school before anyone leaves campus. The parents should also be fully informed as to the nature, and purposes of the trip, how long it will take, its destination, when the student may be expected home, and who will be in charge. It is a wise precaution for the teacher going on such a trip to enlist the services of a parent as a volunteer to accompany the group.

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[44] Lou Ellen Watts, "They Dig Archaeology," Science and Children (September 1985):5-9.

Students should be thoroughly briefed before departure, especially about safety and emergency procedures. If the teacher is going with no other adult in the party a senior member of the class should be appointed as a "second in command," to take charge if the teacher cannot for some reason. All members of the group must understand this policy. It is not out of line to have the rules of conduct typed and a copy given to each, who signs it as having understood.

If the site is any distance from normal communications means, a radio transceiver should be part of the equipment carried--either citizens' band (CB) or one which can be operated by a ham operator (often members of the student body at school, or someone from the local chapter of the American Radio Relay League's Amateur Radio

Emergency Service [usually available by calling the local amateur radio club]).

A first aid kit is another requirement which should not be overlooked. If there are snakes in the vicinity, a snakebite kit is an additional safeguard. The health, safety and well-being of the students is a number one priority.

If the students are to be on-site for any extended period of time they should bring sack lunches and water from home. Even though the group may contain eighteen-year-olds, the urge to "run up to the Burger King" should be discouraged; unless, of course, everyone goes--including teacher.

Before the site is ever visited, however, the teacher should make sure that there is no trespass involved. A visit to the county tax assessor is sometimes in order to locate the property owner who is asked for permission to explore, and perhaps dig. If it is undeveloped land, there is normally no problem as long as the owner is satisfied that whatever is found belongs to him; and that no damage will be done. Permission to use the land for this purpose should be obtained in writing if possible; a release from liability should be included.

When the day's work is done and the kids head for home, the teacher has one remaining task: after sufficient time passes, a phone call to the parents of each youngster to verify his or her safe arrival home is definitely required.

Students, especially the older ones, may get so involved with the dig site that they want to work on weekends or after school unsupervised by an adult. This is to be strongly discouraged, but cannot possibly be ruled out. Parents should be made aware that if their child works on the site without the teacher being present that the school can assume no responsibility or liabilities. At South Dade, a group working the Key Largo farmstead pleafully requested that they be allowed to work the site even after graduation. It had to be pointed out that "all good things must end."

The products of such investigations are sometimes valuable, as in Danes's case mentioned previously, in that they contribute to a better knowledge of the history of the area. The Key Largo site work was written into a lengthy field report, and the hundreds of artifacts recovered used to create a school museum telling its story. The students came away from the project with a clearer understanding of pioneer Florida life, having had their hands on it--literally.[45]

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[45] Leslie B. Eadie III and others, "Early Key Settlement: Largo Site 1,72 (with field notes)," Twelfth-grade anthropology class project, South Dade Senior High School, Homestead, Florida, 1972.

One final aspect of the nine weeks in archaeology is the vocational one, not its preparation of professional archaeologists but the opportunity it gives to students in museum work. Few schools offer courses in museum work short of university degree-level, yet there are paying positions with museums which do not require degrees. These positions are generally filled by volunteers who have put in considerable time working there. The course work suggested here can prepare, and introduce during the school year, students to museum work. Knowledge gained can be taken into a volunteer or intern position, and the chances for employment improved.

At South Dade High, a local museum was contacted and students interested in working there placed as interns under the supervision of the curator; although this had to be done after school. The curator supplied evaluations of the students' work and appropriate grades were assigned. Students gained valuable experience and the museum was helped in reducing a backlog of outstanding work. (In preparation for this type of activity, the teacher who has had little or no education along these lines should consult one of the excellent manuals on museum operations such as the one published by UNESCO.)[46]

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[46] UNESCO, The Organization of Museums: Practical Advise (Paris: United Nations Education, Scientific and Cultural Organization, 1967).

Before students intern, however, they should have completed a mini-unit in museum operations and functions. The UNESCO manual is a fine resource here.

The museum, UNESCO points out, has several functions: (1) collection, (2) identification, (3) recording, (4) preservation, (5) exhibition, and (6) education. These, plus security and public relations, should be covered by all students whether they will be interning or not.

Administratively, museum internship is similar to a field trip with the exception that supervision of students is turned over to the curator and his staff. The major difference is that some form of attendance needs to be kept by the curator so that the teacher may determine the amount of time put in by the student. The usual parent permission slip is required. It is also wise to supply the museum staff with written guidance as to what is expected of each student. An occasional unannounced drop-in by the teacher is also indicated.

At the end of the internship period, usually several weeks, both curator and the student write an evaluation of the experience for review by the teacher.

Retrospect

Methods suggested here are, obviously, not all that can be used to get teenagers involved in and excited about anthropology. The alert, creative teacher will undoubtedly think of more.

There are the many variables to consider that will impact the planning, e.g., sophistication and goal orientation of the students (college-bound and other), community attitudes, school administrative policies and procedures, the background of the teacher. All must be carefully weighed. What works in one school setting may be a disaster in a different one.

Two of the most important factors are the knowledgeability and enthusiasm of the teacher. Pre-collegiate anthropology teachers must have both these attributes.

Chapter VII speaks to the first of these in detail. As for the latter, it is hoped that all teachers have an abundance.

CHAPTER VI

PROBING VALUES THROUGH ARCHAEOLOGY

The Real Treasure Hunt

Archaeology is a natural for teenagers. It involves the whole person. It's more than just looking for sites and finding artifacts, labeling them and placing them in a museum case. Through its explorations of ancient as well as modern cultures, mythical or real, it is a priceless tool for helping the adolescent investigate his or her own value structures in an objective environment.

Since the late 70s, values education, discovery and clarification have become taboo on many campuses. And many schools have retreated into the cognitive and psychomotor learning domains, fearful of much that touches on the affective. This chapter will outline a way to get at some of these paramount areas of teenage life through archaeological method that is at once cognitively powerful and affectively profitable. Aside from the artifacts, this for young people may be the real treasure.

Preliminaries

The method is to create a mythical culture, complete with detailed ethnography thoroughly supported with handmade artifacts, shelters, and tools at a specially constructed site on campus. There's nothing much new about this. Many teachers have used this approach. The suggestion here, however, is to have this done by a class other than the archaeology group. A neighboring history class, perhaps. If construction of the site can be tied in somehow with its current studies so much the better for both groups.

Almost any corner of the campus will do, although the weather may be a major factor in some parts of the country. In that event, the corner of a classroom or even a sand-table can be used.

At South Dade High a site was built in a central part of the campus where the activities could be observed by the whole student body. Weather in south Florida was not a salient factor.

While the site is under construction and the ethnography being written by the other class, the archaeology class is studying the fundamentals of mapping, surveying, plotting, note-taking, artifact description and interpretation; the concepts of form, function, meaning and use, context and association.

Close coordination between the teachers of the two classes is essential. The site needs to be laid out with its artifacts so as to lead to dilemmas. It is from these that values discovery grows. The atmosphere of subterfuge and secrecy evoked during this process invariably stimulates student interest.

The other class will have been sworn to silence about the content of the ethnography and the meanings of the various artifacts they have made. It is even advisable, but hardly possible, to keep the site-builders unknown to the "archaeologists." The ethnography should be kept under lock and key, needless to say.

Before the archaeology class is "turned loose" on-site, it is important to organize the students into teams, each with a leader who is responsible for his group and its product: the final field report. He is also given the responsibility of rating the performance of each of his team members (a suggested format is included as Appendix G). A class of thirty should have no fewer than five teams, and the students made to understand that during this unit the teacher will deal in administrative matters only with team chiefs.

Digging In

The first day on-site is a settling in period. There can be a lot of milling around and aimless behavior. Invariably team chiefs have to be reminded that they are responsible for their people and their product (a gentle reminder that grades hinge on this is usually sufficient to get everyone to work).

As work progresses and artifacts are examined and recorded students will begin to openly explore their feelings in what they perceive as a "safe" context. This often starts in the ethnocentric area in terms of cultural projections, i.e., fastening the meanings or uses of the familiar on the unknown and different.

A common statement during these classes is: "It looks like a ________, it must have been used to ________.

This is the clue that gets the teacher involved in checking out the student's thinking, watching carefully for value questions and statements to emerge.

"Hey, man, dig this mask thing. I'll bet it belonged to the chief or some other big dude. Whadya think it was used for?"

"Wait a minute, what gives you the idea that it's a mask?"

"C'mon, look at the eye holes and that mouth opening."

"Where'd you find it?"

"In the back of that hut over there. Maybe it was some kind of idol or sumthin'. Hey! Maybe they worshipped this thing."

"What do you mean, worshipped?

"Aw, you know, like it was their religion."

"Yeah, maybe. But how about some evidence. Did you find anything that might go along with that?"

Then, somewhat off-course, but insightful, "Hey! Where do religions come from?"

Dialogue with questions similar to this crop up repeatedly. The alert teacher will almost "see" them coming, and should be ready to explore with the students. All sorts of subject matter come up. A favorite is male-female role assignments; another, the function of the family; basic survival is a popular one; and death and dying. Drugs and hallucinogens is a prevalent topic (someone from the other class predictably leaves some marijuana-like substance around as a joke) and this is a very valuable teaching opportunity.

Teachers can tactfully guide their students at times like these. The purpose, of course, is not so much to teach archaeology but to get the kids to talk freely about their personal and social concerns within the context of the site, relating these concerns to the way "they" (the mythical people who occupied this site) worked at these same problems. The psycho-social discomforts are, thus, minimized.[47]

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[47] David Mallery, New Approaches in Education (Boston: National Council of Independent Schools, 1961), p. 13.

Wrap-Up

The day comes when the teams have finished and their reports are written. The two classes meet in joint session, the "archaeologists" go first, each team reading its report. It is best to plan two class meetings for this because there is always a lot of interaction, joking and hilarity which occurs (keep in mind this is a learning experience, nevertheless). The fun part, so to speak, is when the "archaeologists" miss the marks so widely that it becomes ludicrous. This is the time to point out that what we think we see is often clouded or colored by the "cultural glasses" we all wear.

How do the students react to this within the context of archaeology? One senior girl wrote in her evaluation: "I learned a lot about it (archaeology), but I learned an awful lot more about myself." A mother reported that her son was "for the first time" excited about a high school class.

What happens during this class is a totality of involvement which includes both students and teacher in a wholistic situation wherein learning takes place in all realms. A cognitive, affective, and psychomotor infusion occurs which opens pathways for greater self-awareness and discovery. The teenager who has these available may be less inclined to seek illicit avenues of self-exploration through drugs or alcohol.

CHAPTER VII

TEACHER TRAINING

General

For the high school teacher who wants to teach a course in anthropology there is often a dilemma: the need is recognized, but the background is deficient. The course proposed here is not designed to replace degree-level work in anthropology, but is offered as an outline for a university summer semester's work in a school of education. Secondary school social studies teachers with a behavioral science foundation will find this sufficient to make a start, although later courses in anthropology are strongly recommended.

Ten years ago, the Bay Area Teachers of Anthropology (BATA)[48] launched a series of workshops to involve both elementary and high school teachers interested in improving already existing courses or beginning new ones. The meetings which ultimately enrolled 125 teachers were an outgrowth of a survey indicating considerable interest in the subject. BATA found that the value of the workshops lay primarily in teaching the teachers to teach anthropology, rather than to teach the subject per se. That is the specific aim of this chapter. Here, it will be called the 3TA program.

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[48] San Francisco, California.

Organization

Given that sufficient interest is discovered among high school teachers in the area, in some cases a telephonic inquiry among schools is all that is needed, finding a sponsoring college or university is the next step--one with a summer program for educators.

Depending on the size of the district, staff will vary from one to, perhaps, a half dozen, one of whom is charged with overall administration and coordination. In a small area, administration, coordination and teaching may conceivably be done by a single experienced individual. In larger ones, faculty may be drawn from the sponsoring college itself, or from others nearby. The question of pay is, therefore, complicated, however. All should be well versed in anthropology, but at the same time have the ability to teach other teachers without teaching down to them as Mattson and Abshire-Walker found in the BATA experience.[49]

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[49] Phyllis Mattson and Tisa Abshire-Walker, "An Experiment in Education: Anthropology Workshops for Public School Teachers," Anthropology and Education Quarterly (February 1976):22-25.

When the need is established and the sponsoring institution with its supporting faculty enlisted, the underpinning audio-visual, library and bookstore resources should be firmed up. Any textbook orders may be handled at this time. Pre-semester publicity can be effected via usual routes, remembering that it needs to get to the schools in the spring of the year. The main requirement is that plans for the course need to be completed well in advance of the summer session in which the classes will be taught to avoid the inevitable last-minute problems.

Curriculum

BATA's philosophy seems appropriate: ". . . can we present the material in such a fashion as to enable the teachers to use it effectively?"[50] The course, therefore, is action-oriented; student passivity is out.

A six-week format is realistic; two meetings per week for two hours in each class. Mornings are preferable to avoid the summer afternoon doldrums, and to allow for library work. In terms of credit, it can be offered at either the 400 or 500 level, or both with the students making the choice.

Each participant is required to complete the following for the 400 level: (1) write a set of behavioral/learning objectives consisting of at least twelve for a senior high school class in anthropology, which includes both the physical and cultural; (2) prepare and present to the class a mini-lesson on one aspect of anthropology which can later be used in the high school program; and (3) write a review of a book, a film, or a multi-media unit which might be used as a supplement in a high school course. For the 500 level, students are additionally required to write and orally present a short research paper on either physical or cultural anthropology for the secondary school level.

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[50] Ibid., p. 23.

In terms of class organization, the first hour is concerned with lecture, demonstration, films (or other A-V material); the second is involved with discussions, classwide or small group, and presentations.

There are three major objectives: (1) provide the required background to teach a course in high school anthropology, (2) introduce the students to materials available and afford opportunity to work with them, and (3) offer practice in teaching the subject.

Course Outline

The teaching plan is formatted as follows:

Class No.	Subjects[51]
1	a. Introduction to high school anthropology: rationale, students, school, community, learning objectives, readings, and resources. b. Students prepare a school profile; personal goal statements. Assignment of mini-lessons.
2	a. Management and logistics of a high school anthropology class; teaching aids; library resources (making a reading list); bulletin boards; A-V sources. b. Sample A-V units: *The Tasaday* or *What is Anthropology?* Discussion.
3	a. Close look at a draft course proposal; survey of textual materials; field trip management. b. Individual or small group work on course proposal; discussion.
4	a. Writing learning objectives; review of principles (some examples). Participants write samples and present in class. b. Open discussion.
5	a. Pitfalls: Values and Darwinism--techniques for handling (school and community); a sample values unit.

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[51] Segment "a" is the first hour, "b" the second.

Class No.	Subjects
	b. Religion vs. science; discussion.
6	a. Review of simple genetics and human biology; natural selection. b. Teaching natural selection and evolution without tears and "bloodshed."
7	a. Guest lecturer (a physical anthropologist) on human variation and races. b. Questions and discussion with guest.
8	a. Handling the cultural relativism problem; suggestions for a new approach. b. Managing high school archaeology; site--real and simulated; dangers, safeguards; school museums and the question of internship--pro/con.
9	a and b. Student presentations.
10	a and b. Student presentations.
11	a and b. Student presentations.
12	a. Student presentations. b. Critique and evaluations; self, course and instructor (recommendations for next year).

Summation

The high school anthropology teacher needs to have a high regard for organization and order, but at the same time needs to constantly remember the requirements for flexibility and creativity. Good science is always creative; science without creativity is dead. These should be the watchwords of all who undertake to teach in this field.

"Graduates" of this short course in teaching teachers to teach anthropology (3TA) will be aware that it does not of them anthropologists make (sic). It is but a beginning.

CHAPTER VIII

TEACHING RESOURCES

Textbooks

The dearth of textbooks suitable for senior high school anthropology courses as of this writing (1986) is deplorable. Zdenek Salzmann's Anthropology (1973) with its teacher's manual and resource guide is the only one worth considering--and was the text being used at South Dade High in the 70s. It was supplemented with the superb, previously mentioned Patterns in Human History units (1971), especially "Studying Societies" and the "Origins of Humanness," which may still be available in some school systems, or through the Social Science Education Consortium, 855 Broadway, Boulder, Colorado 80302.

Lois Cover's Anthropology for Our Times (ca. 1971) was never very good, also out of print, is not recommended if by chance a set should be unearthed.

H. Leon Abrams Jr.'s Inquiry Into Anthropology is considered by some as too simplistic but Gene Lisitsky's Four Ways of Being Human enjoys good reviews, is designed for the high school student, and is recommended as an alternative to Salzmann's work. Both of these books are available from the Social Studies Service, Culver City, California 90232.

The National Geographic Society publishes a unit entitled Secrets From the Past (1979) which consists of a text and a packet of classroom activities aimed at elementary school children, but might prove useful for less advanced high school students.

Excellent collateral reading for the teacher is Evelyn Kessler's Anthropology: The Humanizing Process (1974), but it, too, is out of print.

Hopefully, the disappearance of pre-collegiate textual material does not signal a trend. Publishers, of course, will not produce books if there is no market. If this is a trend, clearly the way to turn it around is to re-create a need, viz., bring anthropology back to the high school. JoAnne Lanouette observes that:

> Anthropology may be the youngest social science discipline, and the most recent to become incorporated into high school teaching. But if the discipline does not encourage the production of useful classroom materials for the high school level, anthropology itself may become the social science discipline that disappears first from the high school scene.[52]

There are indications, unhappily, that this is already happening.

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[52] JoAnne Lanouette, "High School Anthropology Texts: Sound the Alarm!" Anthropology and Education Quarterly 16 (Winter 1985):335.

Audio-Visual Materials

The A-V medium is a powerful way to teach anthropology to high schoolers; there is no quicker way to inspire interest than a fast-paced, relevant video presentation.

There is a wealth of such material, not always cataloged under anthropology; much of it crops up elsewhere. In the Social Studies School Service catalog, for example, there are fifteen items which are suitable for anthropology classes, but listed under Cross-Cultural Studies. Again, the teacher looking for A-V material would do well to carefully research other areas.

One of these units that looks promising and may be worth investigating is Women in World Cultures, a series of filmstrips backed with soft-cover books.

Two excellent filmstrips that are available from Guidance Associates of Mount Kisco, New York 19549 are The Tasaday: Stone Age People in a Space Age World and What Is Anthropology. Both of these provide teacher's guides.

Periodically, the American Anthropologist reviews recent film and video releases; and this is a worthwhile source of information. The June, 1985 edition reviewed the following:

Between Time: A Tibetan Village in Nepal; 20 minutes, color.

Children of Change; 26 minutes, color video only.

Corn Is Life; 19 minutes, color video and film.

The Probable Passing of Elk Creek; 60 minutes, color video and film.

El Pueblo; 24 minutes, color.

The Pueblo Presence; 60 minutes, color video and film.

Seasons of a Navajo; 60 minutes, color video only.

Sons of the Moon; 25 minutes, color video and film.

A Connemara Family; 55 minutes, color video and film.

The extensive use of A-V material can be exemplified by the following order which was placed in January 1978 with the Audio Visual Film Library supporting South Dade High. It was for the three-month period in which the ancient civilization unit was offered. Nine of the films were ordered for the same dates, a necessary procedure often to ensure at least one film for the date desired. This will explain why twenty-four films were ordered for a twelve-week period--they provided backup. All were 16mm color:

Ancient Egyptian
Ancient Greece
Ancient Mesopotamia
Ancient New World
Ancient Orient
Ancient Palestine
Ancient Peruvian
Ancient Rome
Aztecs, The
Brown Wolf
City--Heaven and Hell
Cortez and the Legend
Egypt Yesterday
Egyptologists, The
Enchanted City
Guitar--From Stone Age to Solid Rock
History of Writing
Incas, The
Maya of Ancient and Modern Yucatan
Mayas, The
Mexico's Heritage
Peloponnesus
Six Faces of Pharoah
State of the Earth

A major source of A-V material that should not be overlooked is the nearest university audio-visual center. These and the material available are cataloged in *The Educational Film/Video Locator* published by R. R. Bowker Co., New York & London, 1986. High school level films and videos are listed under archaeology and anthropology and include running times, a brief description of contents and where they may be obtained.

Several national publications catalog anthropology under sociology. An example is the *Index to 16mm Educational Films* (1984) published by the National Information Center for Education Media (NICEM) in Albuquerque, New Mexico.

The National Audiovisual Center of the National Archives and Records Service, GSA, in Washington, D. C., publishes *A Reference List of Audiovisual Materials* (1978) available through U. S. Government agencies. There is little here that's applicable, but the teacher may find something useful under other subject headings as suggested above.

A good selection of videos is contained in The Video Source Book (1985) published by the National Video Clearinghouse, Inc., in Syosset, New York, which indexes anthropology and archaeology tapes along with their running times, grade level and producer.

Probably the riches source of information on 16mm and video cassettes in the field of anthropology--170 pages long--is Films: The Visualization of Anthropology published by the A-V Service of Pennsylvania State University (1984).

And, of course, the resources of the American Anthropological Association at 1703 New Hampshire Avenue, NW, Washington, D. C. 20009 should certainly not be overlooked, specifically Films for Anthropological Teaching. Their Society for Visual Anthropology may also be contacted for assistance if needed, although membership is usually encouraged for this type of aid.

Using A-V Materials

No audio-visual material should be used as an end in itself, but it is an easy trap to fall into even for the experienced. A-V units are reinforcers, they are stimulators, and they are waker-uppers sometimes called for when teaching the children of this video age.

Today's television is rich with material for use in such classes, and the teacher's own VCR may be used to advantage especially in most major cities. If a VCR is not on hand, the lowly audio cassette recorder can be used, although the lack of pictures sometimes poses a problem.

An example from the South Dade experience was its use in a unit on cultural diversity. Music samples from three radio stations were recorded: a soul station, a rock station and a Latin station. The tape was brought into class and played without prior explanation. As the music shifted from rock to soul to Latin the youngsters would visibly "turn on" to "their kind of music."

Following a third play-through, the students in this multi-ethnic class began to suspect there was something other than music going on. As the tape continued to play they were asked to look about them and jot down their observations. When the music ended they were asked to share these with the class. Cultural similarities and differences were made manifest through the music, a discovery the students found fascinating, and which reading textual assignments would have taken some time to uncover.

With the availability of the video camcorder in many schools the more advanced and creative students may be encouraged to become versed in its use and undertake video productions of their own for later showing in class. A number of students may wish to get involved in such a project, or perhaps the whole class. Some subjects that might prove worthwhile are: a day with the primates at a local zoo; a wedding; a visit to an "old folks home"; the shopping mall; an afternoon at the beach; kids on campus; the racial spectrum of the student body. All, of course, from the anthropological perspective and based on what's happening in classroom instruction.

Audio-visual materials should never be thought of as passive learning tools. For the value they're capable of they must be considered participatory, a source of action to be required of the student--the very least of which would ask each pupil to respond to questions about the film or video following its showing. They can be required to take notes during its presentation. The howl of protest that it's too dark to take notes may be silenced by leaving some room lights on; it's rarely too dark to write.

None of this material should be shown without a thorough preview by the teacher. This should go without saying, but it happens all too frequently. The teacher should, as well, know how to operate all the A-V equipment. Most audio-visual centers will be happy to provide the training during a planning period. Too much reliance on student operators can lead to unfortunate distractions which take away from the learning climate.

Equipment should always be set up and checked out before class, film projectors focused and sound adjustments made. A spare projector bulb and exciter lamp should be on hand in the classroom. Having to hold up showing a film to send to the A-V center for replacements if they burn out can destroy a schedule. A final minor, but important, point: tie the equipment's cord to the leg of its stand or table before running any extension cords to electrical outlets. The tardy teenager, coming to class after the film has started with the room in darkness will not, therefore, run the risk of tripping over a cord and bringing a thousand dollars worth of equipment crashing to the floor.

A superior teacher training medium, which may yield many ideas about the use of audio-visual materials, is commercial TV. The "tube" is full of ways to get across ideas, to spark interest, to create enthusiasm, e.g., the _ad infinitum_ commercials. Many of these techniques can be adapted to classroom use. And today's kids understand them--it's their culture.

The Future

The future of resources for the classroom teacher is a bright one, even though it may appear a bit dim in terms of printed anthropological materials at present. Educators should always remain alert for new items, equipment, or means to enhance the learning experiences of students.

The book stores are rich sources and now stock games which often may be used to advantage. Schools without in-house cable television will be getting it. Students should be aware that the computer is a useful tool in physical anthropology. The computer can also be a valuable research instrument if the students have access to a telecommunications modem which may be used to tap the resources of various electronic data bases now available worldwide.

Staying abreast of the explosive changes in this field is a challenge, but the teacher who lets a few publishers and media producers know of his interest will soon have a library of catalogs from which to select. Finding money in school budgets for the many excellent materials is usually the biggest problem.

CHAPTER IX

SUM AND SUBSTANCE

Overview

Essentially, this paper has endeavored to accomplish six things:

1. Outline a bit of history and its relevance for pre-collegiate courses in anthropology.

2. Point the way to establishing anthropology as a key subject in secondary school curricula.

3. Offer three plans for senior high school courses, and provide some instructional models.

4. Propose a teacher-training course which will provide the basics necessary to begin that instruction.

5. Supply a sample of resources which may be useful in planning and achieving instructional objectives.

6. Provide philosophical bases from which to implement anthropology in secondary schools.

The state of high school anthropology in this country is presently at a low ebb. Public education as a whole is in a state of flux. Cries for more quality--and more quantity--are being heard on all sides. There is still a strong anti-evolution movement in the United States more than sixty years after the famous "Monkey Trial" in Tennessee.

The more conservative communities continue to look at public schools as places where youngsters need primarily only learn to read, write and "do sums" as the British put it. To add even what Boyer calls "The New Basics," which call for three years of social science in the high schools,[53] is viewed with some alarm. To add a course in anthropology often meets serious skeptical opposition.

First of all, few Americans truly understand the subject. To many it means the study of evolution which translates into Darwinism which means, erroneously, man's descent from the ape. This mistaken view, coupled with the tolerance for racial diversity which anthropologists have, disturbs many otherwise well-informed individuals who see it as a kind of underground attack on Judeo-Christian values. Nothing, of course, could be further from the truth.

There is, therefore, an enormous educational task, not just in the high schools, but in the community as a whole. But to start this process in the workaday world is obviously impractical. Mom and dad, tired from a long day at the office, on the salesroom floor, or at the video data terminal are not ready for it. The kids are--and they are telling us they are; not in so many words, but with their behavior. It is as plain as if they cried out: "Your courses are not fulfilling our human needs. We want to know where we came from, who we are and where we're going; and how to cope along the way. And the classes you offer us mostly fail to meet these needs."

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[53] Boyer, p. 77.

Boyer's report makes the point: ". . . the high school should help all students _learn about themselves_, the _human heritage_, and the _interdependent world in which they live_ through a core curriculum based upon _consequential human experiences common to all people_ (emphasis mine)."[54] Is there a better way than through anthropology?

George Spindler points out that anthropology

> . . . is a synthesizing subject which pulls together seemingly unrelated parts of human behavior. In a complex society, a child may grow up with little understanding of the interrelationships of human groups. He may not understand that what a human group believes about God may have something to do with the way this group handles its economic problems or that the kind of technology a society has is related to the kinds of values motivating the behavior in that society.[55]

But here's the rub. Spindler has mentioned two areas that are sticking points: God and values. Schlafly and a score of "fundamentalists" maintain these are subjects inappropriate for the schoolroom. But are they?

There is no contention that educators should take on the churchman's or rabbi's tasks. Teachers can, however, offer classes that provide information about religions, God and gods as they exist on this planet in other places and other times. What school has not, as part of the traditional past as well as today, taught about Greek gods and goddesses? Is it because these are part of the Western heritage that they are acceptable? How are these so different from such as the Mayan god of rain, Chac?

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[54] Ibid., p. 67.

[55] George D. Spindler, "Anthropology in the Social Studies Curriculum," _NEA Journal_ 47 (December 1958):626.

On the one hand we cry out for high quality of learning experiences for our children in the schools, yet decry portions of that learning. This, but not that seems to be the mode. How can we, as a democracy, preach freedom of thought and religion and choice unless we open this freedom to all areas of inquiry? Are we so fearful of our value structures that we dread looking at other ways of life? If so, perhaps a closer examination of our own lifeways is called for. Who better to look at these lifeways than our young under the guidance of expert educators?

Of course, our Constitution prohibits religious teaching in the public schools because the founding fathers saw the dangers of mingling church and state. And this is probably as it should be. But it is a stretch of the intellect to believe those same fathers would prohibit the teaching about cultures, other religions, other folkways in our schools. Can we not allow our youngsters to express their feelings, beliefs and concerns within school settings, and allow them to examine these, without flying in the face of law? This seems to be what Phyllis Schlafly et al are implying. They label it Child Abuse in the Classroom[56]

That there have been abuses in classrooms will not be denied. Not all teachers of the social sciences are exemplary, but no system is perfect--least of all a system composed of thousands of human members. Those who have taught that there is only one right way or who have taught *their* values as *the* values should certainly be identified and corrected. But this is no reason to tar the whole system with the same brush.

Eileen M. Gardner, Ed.D., Murdock Fellow in Education Policy Studies at the Heritage Foundation in Washington, D. C.,[57] asks parents to be on the lookout for schools that teach ". . . that all points of view are equal and that right and wrong are relative, determined by society, the situation or a person's opinion." But I don't believe she is saying not to teach that there *are* groups which believe in practices that our Judeo-Christian ethic considers wrong.

This paper is not prepared to go to the defense of the cultural (or ethical) relativists except to acknowledge the philosophy as a traditional fundamental of classical anthropology and to point out that there is an emerging "school" which takes exception to that philosophy, i.e., that there, in fact, do appear to be basic universal rights and wrongs just as there are universal social practices in every culture.[58]

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[56] Schlafly, p. 24.

[57] "Rostrum," U.S. News & World Report, 11 August 1986.

Organic, for example, in every culture is the family, the preservation of the ethnic group and its expression through cultural and social organization. The manner in which humans everywhere pursue these goals differs across the planet, but practices which attack or threaten these configurations are defined everywhere as wrong from the wholistic viewpoint of humanity.

Anthropology at all levels today needs to be more concerned with the universals of humanity rather than the differences. This is no longer Planet Earth of the 19th century; our thinking must be adjusted accordingly.

Too many children today are in crisis as evidenced by the drug and alcohol abuses in our schools. Teenage suicides and pregnancies are far too frequent. Parents, educators, administrators and counselors are frantically trying to find solutions for these problems. Most often the answers are sought in the very thing that is a large part of the problem--a fascination with medication that will somehow "make it all better," the medical model of treatment after the fact. The American medicine show that parades across our TV screens sends the message that to feel better, take a pill; to be a man, drink a Bud; that death is not permanent (our favorite film idols will reappear next week); and that sex is love. This is our culture speaking. It was created by our people. And it can be changed!

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[58] William F. Ogburn and Meyer F. Nimkoff, Sociology, 4th ed. (Boston: Houghton Mifflin Co., 1964), p. 77.

Where do we start? In the schools. The process must involve more than teachers, counselors and administrators. It must reach the parents, enlisting them in the team. It must reach the community, securing the support of business and professional people, the childless and the elderly. Highly important, it must reach the media; and in a positive sense.

But it is in the schools that the first steps must be taken. It is here that the chink in the cultural armor lies. There need be no confusion about how to attack. The "beachhead" is the learning process and re-looking the whole of our approaches to it as the Carnegie Foundation suggests. Our schools, as presently constituted in terms of learning experiences, fall somewhat short of our societal needs.

Human beings learn in three domains: (1) the cognitive, (2) the affective, and (3) the psychomotor. As a reflection of our society, our schools emphasize the first and the third; although there are encouraging signs that pay attention to the second. It is now obvious that to neglect any one of these three is to adversely affect the growth of the whole person.

Why has this happened? It is increasingly evident that American culture has appealed largely to what present-day research calls left-brain learning: the verbal, cognitive half of the human thinking machine.[59] The right half is non-verbal, conceptually oriented; and extremely difficult to examine objectively.

With a cultural penchant for quantifying, measuring and grading which seems to feed on itself in a kind of cybernetically closed system, affective learning, the conceptual, often gets lost. The Judeo-Christian ethic of American culture finds itself illiterate in this area; and not being able to cope with it in terms of measurements or verbal quantification, it abandons it. What is perhaps worse, it goes so far, in many instances, as to denigrate it. Compare, for example, the support given to athletes and math-science achievers to that given to the creative artists or poets in the public schools who are the right-brain scholars. To neglect all three learning domains is somewhat like manufacturing bicycles with only one wheel; they will go, but they demand a pretty good balancing act to function successfully.

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[59] Thomas R. Blakeslee, The Right Brain (New York: Berkeley Books, 1980), p. 54.

What has all this to do with high school anthropology? It is here, at the secondary level, that many terminate their formal schooling, and it is with this subject that all three learning domains may be so successfully addressed by knowledgeable teachers. With these factors in mind, anthropology can easily become the model for other instructional areas in the high school curriculum.

Dr. John H. Chilcott argued for anthropology not as a separate subject in high schools, but as a social studies integrator beginning as early as the seventh grade.[60] And there is certainly much value in this. Schools in the sixties, however, weren't entirely open to separate classes in anthropology, let alone using it as an integrative subject. Twenty-five years later the problem hasn't improved much. On the contrary, it seems to have gotten worse in terms of acceptability of the subject, despite implosive social and cultural pressures rampant in the world.

Since World War II there has hardly been a family that has not been touched by an experience with a people of a different ethnic origin or culture. Since then America has been in two wars, both in Asia. Lonely soldiers found Oriental wives and brought them home to raise families and send their children to school not very psychologically (not to mention anthropologically) prepared to cope with kids of Amer-Asian origin. Black GIs trekked off to Europe and married blonde Germans. Their kids, too, attend our schools.

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[60] Chilcott, pp. 389-91.

Immigration, legal and illegal, is another facet. Available figures for 1983 tell us that over 120,000 Latin Americans legally came to the United States.[61] More than twice this number of Asiatics arrived in the same year. All of these people send their children to the public schools. Yet, we persist in our failures to accordingly adjust the curricula to meet the new perceptions being required of our society.

In today's world of ICBMs and the dangers of ecological disaster it is imperative that we take steps to become part of the solutions, not remain part of the problems. Anthropology in the high schools is a start.

Recommendations

"A journey of a thousand miles must begin with a single step."[62] The first steps have been taken, but there is much distance to cover. To recommend is easy; to implement is something else. A start is necessary, however, even if the preparations are imperfect. Mistakes made can be corrected. To fail to make the effort because of fear of failure is tragic.

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[61] Information Please Almanac (1985), p. 741.

[62] Attributed to Lao-tzu (ca. 604-531 B.C.), Chinese Taoist philosopher.

Adopting anthropology in the high school curriculum is psycho-socially difficult for many communities, but staffs and faculties must lead the way if we are not to shun the realities of life here at the close of the twentieth century.

Launching the program need only, as a minimum, take the following steps:

1. Examine wholistically the school's curriculum, beginning with the social studies area in terms of:
    a. Philosophy
    b. Relevance
    c. Content
    d. Method
2. Set a twelfth-grade anthropology course in place as a social science keystone.
3. Train teachers to teach high school anthropology through summer university-level classes.

Finis

In many respects, what started out to be a plea and program for a senior high school course in anthropology has in a larger sense become a petition for wholistic education in the broadest sense of the word. The future of our planet turns on education--and anthropology, the most wholistic of human sciences, the keystone of education.

Thomas Huxley wrote over a hundred years ago:

> Education is the instruction of the intellect in the laws of nature, under which name I include not merely things and their forces but men and their ways, and the fashioning of the affections and of the will into an earnest and loving desire to move in harmony with these laws.[63]

Dare we view it otherwise?

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[63] "Science and Education [1868]," Bartlett's Familiar Quotations, 15th ed. (Boston: Little, Brown and Co., 1980), p. 595.

Appendix A

Anthropology Curriculum Questionnaire

This survey is being conducted as part of the research for a doctoral degree in education. The information solicited is for academic use only and has no commercial intent. Your responses to the following questions will be very helpful.

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1. Is a course in anthropology taught at your school?

☐ Yes ☐ No

2. If the answer above is "No," are anthropology materials integrated with other subjects such as history or biology?

☐ Yes ☐ No

3. If the answers to both 1 and 2, above, are "No," would you like information about how to start a class in anthropology? If so, please fill out the following:

NAME ______________________________

SCHOOL ADDRESS ______________________________
____

TELEPHONE NUMBER ______________________________

WHEN IS THE BEST TIME TO CALL? ______________________________

4. If the answer to 1, above, is "Yes," please complete the following:

a. How long is the course? ______________________________

b. Check the space below that most closely describes the course:

☐ Cultural anthropology
☐ Physical anthropology
☐ Both the foregoing
☐ Archaeology
☐ A general course which includes all facets

c. How long has the course been taught at your school?

____

d. What text book(s) are you using?

Title____
Author____
Publisher____
Copyright date_______________________________________

e. Are you satisfied with this text? ☐ Yes ☐ No

f. If not, what do you feel is missing?______________

____

g. What is your average class size?__________________

h. Is the course required______ or elective?______ (check one)

i. At which grade level is the course offered? (Check any that are appropriate):

☐ 9th ☐ 10th ☐ 11th ☐ 12th

j. Do you take field trips? If so, where?____________

____

k. Do you use "hands-on" or internships as outside learning activities, such as work at archaeological sites (real or simulated) or volunteering at museums? If so, please specify:

____

____

5. Please do not feel you have to answer the following, but they will be helpful in my survey.

a. Are you ☐ male? Or ☐ female?

b. How long have you been teaching?__________________

c. Degree level and major(s)__________________________

Anthropology Curriculum Questionnaire

d. Date of degree(s)____

e. University from which you graduated_______________________

____

THANK YOU FOR YOUR COOPERATION. If you have any questions or you wish further information on this subject, feel free to telephone me at 847-4067 anytime between 10 a.m. and 6 p.m.

JAMES RUSSEL STEPHENS

Appendix B

SAMPLE LEARNING OBJECTIVES[1]

1. Be able to explain the difference between the various sub-fields of anthropology: physical, cultural, archaeological and linguistic.

2. List and briefly explain the three theories for the origin of life as discussed in this class.

3. Explain the difference between Darwin's theory of natural selection and Lamarck's theory of evolution, and give an example of the former.

4. On a map of the world, show where earliest man appears in the fossil record.

5. Through the use of a chart or diagram, illustrate how the races of mankind seem to have developed.

6. Demonstrate the making of a kinship chart by an in-class interview of a fellow student.

7. Be able to chart the differences between monogamy, polygamy, polygyny and polyandry using kinship diagrams and explain why they are practiced.

8. Show how religion, magic and witchcraft differ, and explain the role religion plays in society.

9. List some trends in present-day western society, and explain orally or in writing how anthropology as a science can be a "tool" for the betterment of humankind, individually and collectively.

---

[1] Learning objectives as opposed to behavioral objectives may not necessarily meet the criteria of measureability, but are stated outcomes of the course experience. Only nine are listed as a representative sample.

Appendix C

ANTHROPOLOGY PRE-TEST[1]

Initial Question Set

The following statements concern issues which no doubt have concerned you at some time or another. Mark them True (T) or False (F), using the (?) option only if you have no feeling about the question whatsoever. Read and mark as rapidly as possible. Do not change or erase any marks you have made.

T	F	?	
			1. The earth is about 4 billion years old.
			2. The Biblical account of the origin of man is compatible with modern scientific account.
			3. A Black and a White can have a child that is as dark or darker than the Black parent.
			4. Evolution is also sometimes called "natural selection" or "survival of the fittest."
			5. The Australian aborigine has a mentality more simple than people of Western European stock.
			6. Some races are older than others.
			7. Some races evolved into modern man before others.
			8. Neanderthal man is no ancestor of modern man.
			9. Modern man has a bigger brain than any fossil man known.

---

[1] James F. Downs and Hermann K. Bleibtreu, *Teacher's Manual for Human Variations; an Introduction to Physical Anthropology* (Beverly Hills, California: Glencoe Press, a division of Macmillan Co., 1969), pp. 10-14.

T	F	?	
			10. The reason races are different is because they evolve in response to different climates and stresses.
			11. Race is only skin deep.
			12. The theory of evolution is based on fossil evidence.
			13. The variation in man is brought about by natural selection.
			14. A child does not necessarily inherit from each parent, genetically speaking.
			15. Different races score differently on IQ tests.
			16. Man is aggressive because he is descended from a carnivorous, hunter, ape ancestry.
			17. Human language, far from being unique is now known to exist in some other animals.
			18. The first real sign of the appearance of man is those fossils which give evidence of having had a big brain.
			19. Races were once more pure.
			20. Living forms evolve from simple to complex.
			21. Biologically speaking, race-crossing is beneficial.
			22. There is a reason that there are different races in the world; amalgamation of the races is therefore contrary to nature's plan.
			23. Evolution is going somewhere--it's got a plan and a goal.
			24. The theory of evolution is now generally accepted--biological evolution, that is; for the existence of the soul you still need a Creator.

T	F	?	
			25. A heritable disease is one which is transmitted genetically and thus cannot be cured or avoided.
			26. Whether you are male or female is determined very early during development of the fetus.
			27. There is a scientifically determined standard type of male and female; all of us deviate from that type, to some degree, in one way or another.
			28. Mainly due to modern technology, etc., human evolution has stopped.
			29. All non-human creatures are less perfect, biologically speaking, than man.
			30. If there is a design, there must be a designer; chance cannot create order.
			31. The probability that anyone exactly like you has ever occurred before or will ever occur again is just about zero.
			32. Identical twins are genetically identical.
			33. Culture, like biology, evolves.
			34. Western Europeans are more evolved than, for example, natives of the Brazilian jungle.
			35. Like it or not, archaeology tells us that civilization is an invention of people of the European stock.
			36. The reason it took so long for modern civilization to appear on earth is because even the ability to make simple stone tools required a big brain.
			37. The greater the mentality the higher the culture.
			38. The development of modern science is certainly evidence that man is getting smarter, i.e., increasing in basic intelligence.

39. Great discoveries like the wheel, writing, counting, domestication of plants and animals always come from one source, although not necessarily the same source, but there is no evidence for independent invention in the archaeological record for these important things.

40. Although it seems eminently likely, there is in fact no sound archaeological evidence that the original inhabitants of the New World came from Asia.

41. Man can only fight nature so long. Sooner or later letting misfits procreate will become intolerable on society.

42. It is now scientifically possible to identify and thus distinguish between good and bad hereditary material (genes), but for social and religious reasons we won't permit scientific exercise of better human breeding programs.

43. The ultimate purpose of any scientific endeavor is to help us find the truth, because a real and lasting morality must be based on and derived from nature.

44. Show in terms of a diagram, or any sort of scheme you like, how different races of man are related to one another.

45. Make a similar figure to illustrate how man is related to animals.

Appendix D

LESSON PLAN: Origin of the Races

OBJECTIVES:

1. To present the known facts of racial origins.
2. To examine human variation, particularly as it relates to skin color, and explain some factors of these physical differences.

TIME REQUIRED: 50 minutes

LOCATION: Large classroom

MATERIALS NEEDED:

- World globe (desk type that tilts at 23.5 degrees)
- Overhead projector
- Slide projector
- Cassette (or record) player
- Table lamp with bare bulb (no shade)
- Extension cord for lamp
- A-V supplies:
  - Overhead transparencies of:
    - Watutsi warrior stalking a lion
    - Eskimo hunting a seal or polar bear
    - Blonde in bikini sunning herself
  - Kodachrome slides (24) of kids--close-ups, medium shots--of all races
  - Kodachrome slides of:
    - The Andromeda Nebula
    - Sun and the Solar System
    - Map of the Earth showing distribution of dark-skinned peoples (enclosure 1)
    - Map of the Earth showing distribution of light-skinned peoples (enclosure 2)

TEACHER PREPARATION: This unit may be a totally school-made lesson using the talents and facilities of both the Art Department and the A-V Center and/or the Photography Club, newspaper or Annual photographer. The only costs involved are the expenditures for the film, the record album [1] and the cassette. The Art Department can provide the overhead transparencies. The school photographer can be enlisted to do the slides. While these projects are underway, the teacher should make herself thoroughly familiar with the concept by studying one or more of the following:

---

[1] Long-playing record album, 2001: A Space Odyssey (MGM, SIE-13 STX). Easiest procedure is to transcribe this to a cassette.

Ruth Moore's Evolution in the Time-Life Nature Library Series, 1964.

Frederick Hulse's The Human Species: An Introduction to Physical Anthropology, Random House, New York, 1965.

James Downs and Hermann Bleibtreu's Human Variation; An Introduction to Physical Anthropology, Glencoe Press, Beverly Hills, California, 1969. (This is probably the best).

When all materials and supplies are on hand, the classroom should be arranged so that both the slide and the overhead projectors will work well with the screen, the bare-bulb table lamp is on a support in the center of the room (representing the Sun), and the globe can be easily moved 360 degrees about the "Sun." The cassette player needs to be near the slide projector for control.

After reviewing the lesson plan, and with all equipment and materials in place, the teacher should rehearse the plan using another teacher as the "class." Several run-throughs may be needed in order to iron out rough spots and insure timing.

PROCEDURE (script format):

All room lights off.

Tape on ("Thus Sprach Zarathustra" [R. Strauss]) from 2001: A Space Odyssey album (1:37).

Slide 1 on (Andromeda Nebula); music concludes (tape off), slide stays on.

Teacher: "Billions of years ago, this is what our universe looked like. Slightly off to one side among all these stars our sun was born."

Slide 2 (Solar System) stays on while teacher continues.

Teacher: "And the third planet out from the Sun came into being, revolving about our star about once in every 365 days. As it revolved about the sun it rotated like a top, not straight up and down, but slightly tilted 23-1/2 degrees, like the globe you see here."

Slide off, bare bulb lamp on (simultaneously).

Teacher: "What do you notice about this arrangement?"

(If no one comes up with the fact that one of the poles is in shadow as the teacher rotated the globe, they may be asked to pay special attention to the shadow.)

Now, as the teacher rotates the globe, she walks around the "sun" and repeats the foregoing question (she should ensure that she retains the 23-1/2 degree tilt and stays within the plane of orbit. Someone should respond that this demonstrates the changing seasons; however, they may have to be encouraged because it is frequently surprising how few kids have been shown this before.

Teacher: "Can you tell by watching what's happening where most of the sunlight is during the year?" (Someone should reply to the effect that it's around the Equator.)

Slide 3 on, "sun" off, showing distribution of the dark-skinned peoples of the world (enclosure 1).

Teacher: "It turns out that this is the area where most of the dark-skinned peoples of the world come from--from near the Equatorial regions of the world."

Slide 4 (distribution of the light-skinned peoples) on (enclosure 2).

Teacher: "And the light-skinned folks have mostly come from these places. Why do you think this happened?"

(The goal here is to get at what they've already learned about the natural selection processes. When this happens, proceed.)

Teacher: "Right! Dark skin was 'selected' because it 'works' better in areas where the sunshine is strong, as we would put on sunglasses when the sun is bright. Dark skin (sometimes called 'Black' these days) has something in it that acts like a sunglass. It's called melanin--we all have some, but Black people have a lot. Dark skin works another way. Who can tell me how?" (Wait for answer. If none--as is usually the case--proceed).

Teacher: "How many of you work on cars?" (Lots of hands go up).

"Tell me what color car radiators are. (Black is the answer.) "What do you think would happen if you painted your car's radiator white?" (Often some discussion here, but the answer is that the engine would overheat.)

(At this point there is almost never any agreement about heat, light and skin colors. The most common statement heard is that black absorbs heat and light and white reflects it. This is, of course, true for passive, non-energy producing bodies. But the human body does not fall into this category. It is an energy producing/consuming organism. Such organisms, if dark, radiate the internally produced heat efficiently whereas light or white do not.)

Transparency 1 (Watutsi warrior) on; slide 4 off.

Teacher: "Now that you know the whys of skin color, where do you think this guy would be most comfortable?" (Africa comes as a chorus.)

Transparency 2 (Eskimo) on; transparency 1 off.

Teacher: "How about this guy?" (Alaska, North Pole, etc.)

Transparency 3 (blonde in bikini) on; transparency 2 off. (Wait for boys to settle down.)

Teacher: "What happens to this young lady lying out in the sun?" (Several will have this answer, particularly the blondes in the class.)

Teacher: "Why?" (Answer sought: it's the body's way of protecting itself; melanin clumps up, body turns brown and stays cooler because it is easier for it to radiate heat.)

Teacher: "Okay! Who wants to tell us another way the human body protects itself from the weather?" (Call on someone.) No answer?

Transparency 2 (repeat) (Eskimo) on; transparency 3 off.

Teacher: "How does this fellow manage to stay warm?" (This question is worded this way purposefully to keep the dialog going, because invariably some will say he's all dressed in furs.)

Teacher: "True, but suppose he took off his clothes in this snow and ice; would he live longer than the tall, thin Watutsi who is black?" (A lot of discussion amongst students usually here.) The point here is that short, squat (roundish) people can stand the cold better than the tall, thin ones because their bodies don't radiate heat as fast. Teacher makes this point at the opportune moment during the ensuing discussion.

Teacher: "To prove this to yourselves you can do this experiment at home. Take two pint containers, one squat and roundish, the other tall and skinny and fill both with boiling water (remember water boils at 100 degrees centigrade [212 degrees fahrenheit]). Wait twenty minutes or so, and measure the temperatures of the water in the containers. Which will be the cooler?" (After a flurry of discussion, get someone to take this on as a homework assignment and report the following day to the class.) (The answer, of course, will be that the tall, skinny container will have cooled more than the squat one.)

Teacher: "How about some questions now? Anyone?" (When they emerge, they should be paced for the time allowed.) If no question, pose these:

"Why do you think the Mongolians, Chinese, Japanese have the eye-shape they do?

"Why do many blacks have round nose holes?"

(Answers may profitably be addressed at the next class meeting).

Transparency off; room lights off; start tape ("Blue Danube selection from next to last on the 2001 tape).

Wait a few seconds.

Teacher: "So, we have a world full of people of different colors and shapes--like socks, these folks come in all colors and sizes just like in your school . . ."

Color slides (about 24) now shown, timed at about one every five to ten seconds; as these end, project the slide of planet Earth, and say:

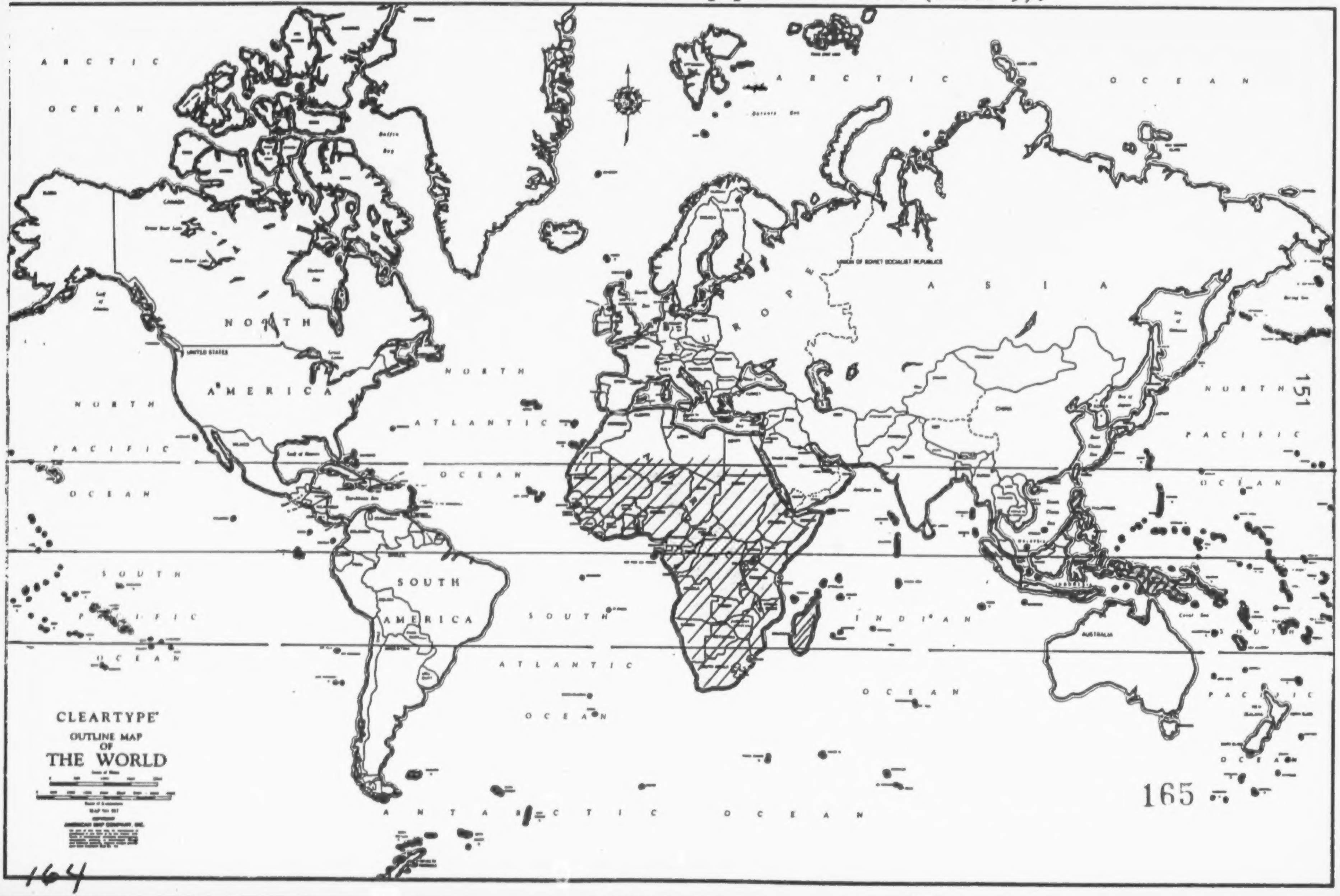
Teacher: " . . . and if we don't learn to live with one another peaceably on our Planet, we may perish."

Second (end) selection on cassette ("Thus Spake Zarathustra"); as it ends, turn off all lights and let effect sink in for a few moments in darkness. Turn lights on; dismiss class with no further comments.

ADDENDUM: During this unit, it should be constantly borne in mind that many factors bearing on the racial origins question have yet to be answered, some of which may not as yet be known. It is firmly understood that environment plays a distinct role, but how it does in all cases is elusive.

The maps, for example, are oversimplified for the sake of illustration. Agents other than sunlight intensity certainly need to be considered in any in-depth study, such as forest density, humidity, character of the ground (sandy, swampy). And these certainly need to be pointed out to students as the unit is being taught. They have been left aside purposely in this plan to keep it simple. The warning here is that it should not be simplified in class to the extent that students are misled.

Encl 1 to Appendix D: Seminal, inter-tropic non-white population areas (slide 3).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NORTH PACIFIC OCEAN
NORTH ATLANTIC OCEAN
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SOUTH AMERICA
SOUTH PACIFIC OCEAN
SOUTH ATLANTIC OCEAN
EUROPE
UNION OF SOVIET SOCIALIST REPUBLICS
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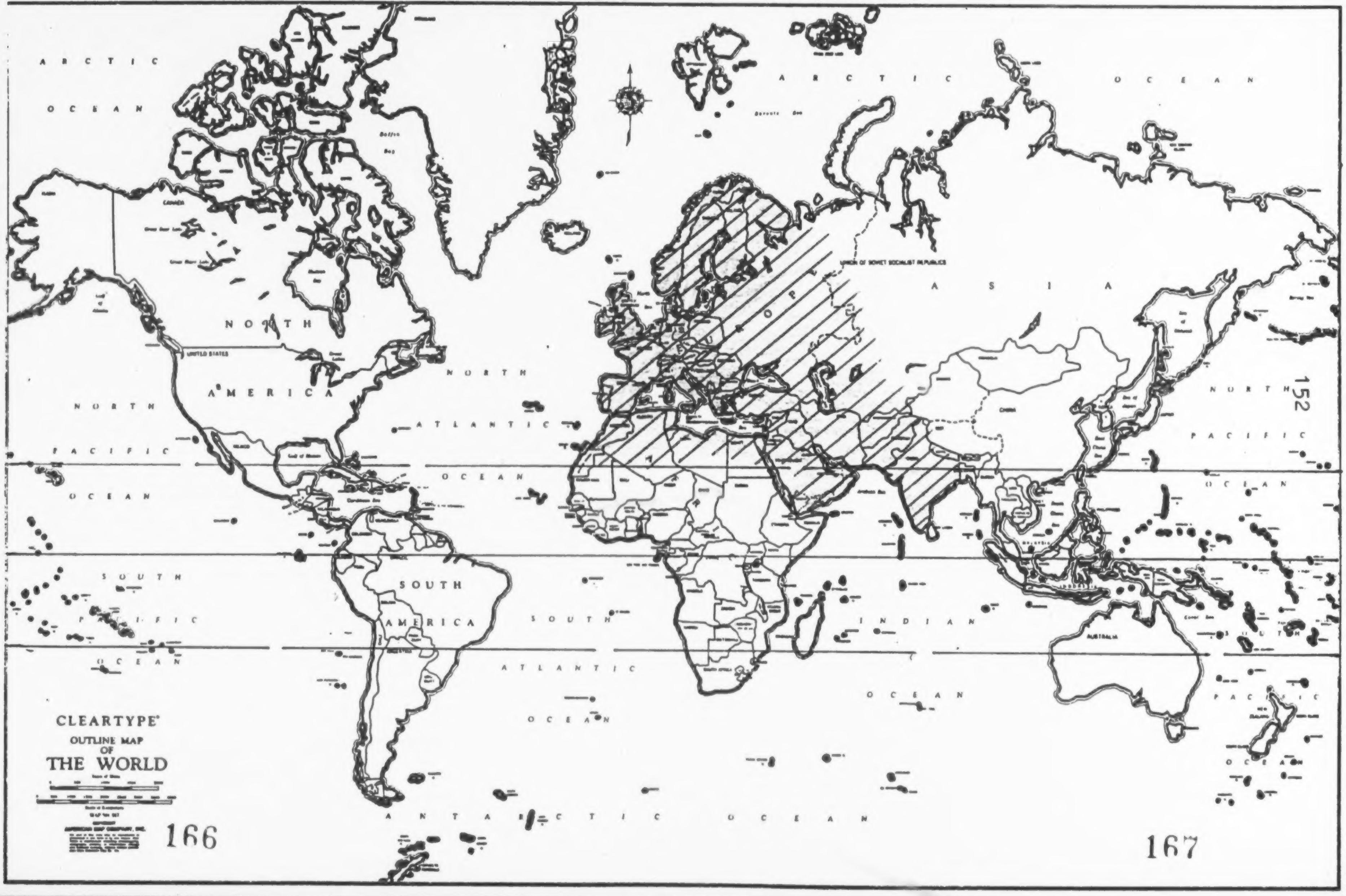
Encl 2 to Appendix D: Seminal, light-skinned population areas (slide 4).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Caribbean Sea
Arabian Sea
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AUSTRALIA
SOUTH PACIFIC OCEAN
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AMERICAN MAP COMPANY, INC.
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Appendix E

PLAN OF INSTRUCTION

The attached (enclosure 1) is a teaching format borrowed from United States Army schools where it is called a Plan of Instruction (POI). It does not replace lesson plans, but provides a background for them. It is adaptable to nearly any course, and easily made. During the first stages of planning these forms may be used to block out a course--in pencil. If there is an accompanying text, an additional column for reading assignments can be added. The learning objective column is filled with the numbers of the objectives; aids column contains notations about films or other items needed to satisfy the learning experience. The remainder of the form is self-explanatory.

Since the form is filled out in pencil it is an easy matter to make adjustments in the course content as the semester progresses. After a year or two, rough spots will be smoothed out and a more permanent plan can be done in ink if desired.

Enclosure 1 to Appendix E: Plan of Instruction Form

Page__of__pages

(Course Title)

WEEK NR.	TOPIC	L.O. NR.[1]	ACTIVITY	AIDS	MISCELLANAE

---

[1] Learning Objective Number, e.g., Appendix B, q.v.

Appendix F

SUGGESTED READING LIST FOR TEACHERS IN THE 3TA PROGRAM

General

For teachers enrolling in the Teaching Teachers to Teach Anthropology (3TA) course, it is strongly recommended that the following be read prior to the first class:

Anthropology Today by CRM Books (1971), chapters 1-8, 14, 21, and 28.

Failing this, any introductory college text in general anthropology can be of value. The prospective student should pay special attention to those sections that deal with the physical variations of man, and the foundations of culture.

Also highly recommended are:

In the Beginning by Fagan (1972); chapters 1-4.

Anthropology: The Humanizing Process by Kessler (1974); chapter 1-3, 5, 9, 12 and 15.

Every university library will yield some excellent references in the field, and may be profitably searched for material of interest to the individual. The subsequent annotated bibliography includes works found in the library at Pacific Lutheran University in Tacoma, Washington.

Concept of Culture. Athens: University of Georgia, Anthropology Curriculum Project, 1970.
Aimed at elementary level, but good reference material.

Cohen, R. The Color of Man, 1968.
Excellent--well explained and illustrated.

DeWaal Malefijt, A. Images of Man; a History of Anthropological Thought, 1974.
Comprehensive work; very detailed bibliography which may be of considerable help to those who wish to delve more deeply into the intricacies of anthropology.

Fersh, Seymour, ed. *Learning About Peoples and Cultures*. Evanston, Illinois: McDougal, Littell & Co., 1979.

Somewhat elementary, but entertaining and interest-holding; a number of selections can be used profitably at the senior high school level.

Frantz, C. *The Student Anthropologist's Handbook: A Guide to Research, Training, and Career*, 1972.

A nice little reference book; good chapters on "the Nature of Anthropology," "Becoming an Anthropologist." Excellent chapters on field, lab, library and museum research.

Jessup, R. F. *The Wonderful World of Archaeology*, 1956.

Although a bit old, a good source book for elementary and middle school youngsters.

Joukowsky, M. *A Complete Field Manual of Field Archaeology: Tools and Techniques of Field Work for Archaeologists*, 1980.

Excellent and current; a comprehensive teacher resource.

Mandelbaum, David G. *Resources for the Teaching of Anthropology*, 1963.

Still the best and most comprehensive source, although more than twenty years old.

Mead, Margaret. *People and Places*, 1959.

Beautifully illustrated; probably best used at elementary and middle school levels.

Owen, R. C. *Inquiring About Cultures: Studies in Anthropology and Sociology*, 1972.

Middle school level at best.

Schlereth, T. J., ed. *Material Culture Studies in America*, 1982.

Interesting collection of readings for background study, the following most appropriate for teachers of high school anthropology: section 10, "Artifact Study"; section 12, "Pop Pedagogy: Looking at the Coke Bottle"; section 13, "Death's Head, Cherub, Urn and Willow"; section 23, "In Praise of Archaeology: Le Projet du Garbage"; and section 24, "Tin Can Archaeology."

Williams, T. R. *Field Methods in the Study of Culture*, 1967.

Good collateral reading; a short ethnographic reading list and a somewhat technical bibliography.

Appendix G

TEAM CHIEF'S RATING SHEET

MEMBER'S NAME______________________________PERIOD________

Instructions: Rate the member by checking the appropriate response.

Yes No

1. Did the member contribute positively to the project?

2. Was the member cooperative?

3. Was the member's attitude serious in approaching the assignment?

4. Did the member actually work on the assignment?

5. Or did the member just "go along for the ride"?

6. Did the member conduct him/herself in a manner consistent with good archaeological technique; that is, not moving artifacts about until their positions were recorded properly?

Circle the Conduct and Effort grades, below, that you would recommend assigning this person. Remember, "A" is superior, a "C" is average. With the Effort grade, 1 means trying to do more than required, 2 is average, and 3 is doing little or nothing.

CONDUCT	EFFORT
A B C D F	1 2 3

Make any additional comments you care to here and on the back:

TEAM CHIEF'S SIGNATURE:

____

Appendix H

IN-DEPTH READING

The publications listed here are for the person who wishes to explore the material in greater detail. They are not confined solely to anthropological works, but all have a bearing on the subject.

Battle, J. A. *Culture and Education for the Contemporary World*. Columbus, Ohio: Charles E. Merrill Publishing Co., 1969.

Bloom, Benjamin S., ed. *Taxonomy of Educational Objectives: The Classification of Educational Goals. Handbook I: Cognitive Domain*. New York: David McKay Co., Inc., 1956.

Boas, Franz. *Race, Language and Culture*. London: Collier-Macmillan Ltd., 1940; New York: The Free Press, 1966.

Bodley, John H. *Anthropology and Contemporary Problems*. 2d ed. Palo Alto, California: Mayfield Publishing Co., 1985.

Brennan, L. A. *Beginner's Guide to Archaeology*. Harrisburg, Pennsylvania: Stackpole Books, 1973.

Chilcott, John H., ed. *Readings in the Socio-cultural Foundations of Education*. Belmont, California: Wadsworth Publishing Co., Inc., 1968.

Downs, James F. *Cultures in Crisis*. London: Collier-Macmillan Ltd.; Beverly Hills: Glencoe Press, Beverly Hills, 1968.

Edel, May, and Edel, Abraham. *Anthropology and Ethics: the Quest for Moral Understanding*. Cleveland, Ohio: Case Western Reserve University Press, 1968.

Eddy, Elizabeth M. *Urban Anthropology: Research Perspectives and Strategies*. Athens, Georgia: University of Georgia Press, 1968.

Ember, Carol R., and Ember, Melvin. *Cultural Anthropology*. Englewood Cliffs, New Jersey: Prentice-Hall, Inc., 1981.

Feldman, M. Archaeology for Everyone. New York: New York Times Book Co., Quadrangle, 1977.

Gage, N. L., ed. Handbook on Research on Teaching. Chicago: Rand McNally and Co., 1963.

Harris, Marvin. Cows, Pigs, Wars and Witches: The Riddles of Culture. New York: Random House, 1974; Vintage Books, 1975.

Hulse, Frederick S. The Human Species. New York: Random House, 1963.

Spencer, Robert F., and Johnson, Elden. Atlas for Anthropology. Dubuque, Iowa: William C. Brown Co., 1960.

Spindler, George D., ed. Education and Culture. New York: Holt, Rinehart and Winston, 1963.

Toffler, Alvin. The Third Wave. New York: William Morrow and Co., 1980.

Von Koenigswald, G. Evolution of Man. Ann Arbor, Michigan: University of Michigan Press, 1975.

Appendix I

CONTROVERSIAL ISSUES

Anthropology is considered by some to be a controversial issue, especially among those who hold fundamentalist religious views. Where this may be a possible source of conflict, the teacher is advised to ascertain the policies which are in effect at the school where he or she teaches. These should, perhaps needless to say, be adhered to. In most cases, they have been found not to be unreasonable and will not mitigate the teaching of anthropology.

The policy statement of the Denver Public Schools, Division of Instructional Services, adopted the Colorado State position on controversial issues (1965), portions of which are excerpted below.

". . . controversial issues are defined as those problems, subjects, or questions about which there are significant differences of opinion, for which there are no easy resolutions, and discussions of which generally create strong feelings among people. . . , subjects usually become controversial issues because of differences in the values people use in applying facts.

"Controversy is inherent in the democratic way of life. It is essential, therefore, that the study and discussion of controversial issues have an important place in education for citizenship in a free society.

"Each pupil has the right and need, under competent guidance and instruction, to study issues appropriate to his interest, experience, and ability. He must have access to relevant information, ... He has the right to form and express his own point of view and opinions without jeopardizing his position in the classroom or in the school.

"Each teacher has the right and the obligation to teach about controversial issues. . . , and to make available to students materials concerning the various aspects of the issues. He also has the obligation to be as objective as possible . . .. Although he has the right to express his own viewpoint and opinions, he does not have the right to indoctrinate students to his views."

Appendix J

INSTRUCTOR/COURSE EVALUATION[1]

For any course of instruction to improve over time, it is vital that student feedback be obtained at the end. A form which has proven successful, and is currently in use, is included as enclosure 1 to this Appendix.

---

[1] Adopted from Florida International University's teacher training program.

Enclosure 1 to Appendix J:

INSTRUCTOR/COURSE EVALUATION FORM

INSTRUCTOR/COURSE EVALUATION DATE______________________

COURSE TITLE_________________________

____

Please fill out this form and return to me at the end of your last class. You need not sign it if you do not wish to do so. Information provided by you will help me improve my instruction and course offerings in the future. Thank you for your attendance and cooperation.

(circle letter you feel appropriate)

Classes were well prepared and planned.	A	B	C	D	F
Teacher knows subject.	A	B	C	D	F
Classroom administration effective.	A	B	C	D	F
Instructional techniques motivated students.	A	B	C	D	F
Tests and quizzes were fair and helped the student learn the material.	A	B	C	D	F
Teacher-student relationship reflected respect for the learner.	A	B	C	D	F
Teacher presented a professional appearance and attitude.	A	B	C	D	F
Audio-visual and other aids were used effectively.	A	B	C	D	F
Textbook (if any) was compatible with the course.	A	B	C	D	F
I would grade the course overall as	A	B	C	D	F

Is there any material you feel should have been covered, but was not? If so, please list here ______________________

____

Any remarks you care to make in addition to the above may be placed here ______________________

____

Signature (if you wish) ______________________

SELECTED BIBLIOGRAPHY

Books

Blakeslee, Thomas R. *The Right Brain*. New York: Berkeley Books, 1980.

Bloom, Benjamin S., ed. *Taxonomy of Education Objectives: The Classification of Education Goals. Handbook I: The Cognitive Domain*. New York: David McKay Co., Inc., 1956.

Boyer, Ernest L. *High School: A Report on Secondary Education in America*. New York: Harper & Row, 1983.

Downs, James J., and Bleibtreu, Hermann K. *Human Variation; an Introduction to Physical Anthropology*. Beverly Hills, California: Glencoe Press, a division of Macmillan Co., 1969.

Elkind, David. *All Grown Up and No Place to Go: Teenagers in Crisis*. Reading, Massachusetts: Addison-Wesley Publishing Co., 1984.

Fagan, Brian M. *In the Beginning: An Introduction to Archaeology*. Boston: Little, Brown and Co., 1985.

Harris, Marvin. *America Now: The Anthropology of a Changing Culture*. New York: Simon and Schuster, 1981.

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